A TRUE AND EXACT RELATION OF THE MOST REMARKABLE PASSAGES, WHICH have happened at *Warwicke* and *Banbury* since my Lord of *Northamptons* taking away the Ordnance from *Banbury Castle*.

Sent in a Letter from a Gentleman of good worth, to his Sonne in *Burchen*-Lane, *London*. Which Gentleman hath been in all the Oppositions to the Earle of *Northamptons* Proceedings.

Likewise, A Declaration by the Lords and Commons in Parliament, That all such Persons upon any pretence whatsoever, that shall assist his Majesty, with Horse, Arms, Plate or Money, are Traytors to the King, Parliament, and Kingdom, and shall be brought to condigne punishment for the same.

Ordered by the Lords and Commons in Parliament, That this Declaration be forthwith Printed and Published.

Hen. Elsynge, Cler. Parl. D. Com.

LONDON:
Printed by *T. P.* and *M. S.* for *John Hancocke* in *Burchen*-Lane, *August* the 20. 1642.

MVSEVM
BRITAN
NICVM

A

CREDIBLE RELATION.

SONNE,

AFter my Love remembred, Theſe are to let you underſtand, that after my Lord of *Northamptons* bringing the Ordnance from *Banbury Caſtle*, where coming to *Warwicke* to beſiege the Caſtle and Magazine there, where hee hath not onely received loſſe of ſome of his men, but hath loſt by the Bullet of

a Musket part of his Lip, which hath affrighted him to oppose the Castle any farther, and as this day he purposes to returne for *Banbury*, hoping to speed as well as he did before; but the Countrey is fully resolved to crosse his expectation. Two dayes since he discharged a Piece of Ordnance against the Castle, which the Ordnance breaking, killed the Cannoneere; Sir *Edward Peto* Debutie-Lievtenant of the Castle to gratifie his Salutation, returned a Piece of Ordnance, and brake downe a Pinnacle of the Tower of Saint *Maryes* Church, upon which the Ordnance was planted: Presently after this Accident a Butcher carrying a shoulder of Mutton in his hand, going over the Bridge, in the sight of the Castle, held it up in derision, and cryed, *Here is Meate for the Round-heads in the Castle:*

ſtle: VVhereupon a Muſket was diſcharged out of the Caſtle, and gave him thankes for his offer, with the depriving him of his life at the ſame inſtant; which may be a warning to all other ſcandalous tongues.

On Thurſday laſt they aſſaulted *Banbury* againe with two hundred horſe and foote, but through Gods aſsiſtance they beate them off; they looked for another Onſet on Saturday laſt; there is as yet no Ayde come from *London* into theſe parts; wee daily expect them; wee ſtand continually upon our Guard, keeping a ſtrong VVatch night and day; and well diſpoſed people with us are gone to *Banbury*, Reſolving rather to die than to looſe the Armes of the Towne to the *Cavaliers*. Now we have a Commiſsion to ſhoot, which before wee durſt not; For the Cavaliers ſwoare

they will poſſeſſe themſelves of *Banbury* Caſtle againe, becauſe they cannot get *Warwicke*, but we hope ſo ſoone as the Armie comes downe to deale well enough with them; For behinde them from *Coventry*, *Brimigam*, and *Auſton*, we heare of 1400. gathered together, who have taken a Loade of Ammunition from them, and ſent it to *Coventry*; VVee hope for helpe to morrow; they lie all up and downe the Countrey, pillaging in the little Townes; they ſteale Horſe, Cowes, Sheepe, Cloathes, and Victualls, and all the Armes they can finde out; but if the Armie come, wee hope to hem them about, though they have ſome great perſons with them, as the Lord *Compton*, Mr *Wilmote*, Mr *Walter Pope*, and Mr *Chamberlaine*, that ayde them with Horſe and Ammunition: VVee expect helpe from *Northampton*,

ton, for there are gathered together of the Trained Bands of the Countrey and Volunteers, about 1500. or 1600. They take a good courſe to traine them at *Northampton*; and we heare that there they have all ſhut up their Shops, and ſtand upon their Guard.

The Lord bring a happy end to theſe great Differences, and unite the King and Parliament, that we may not onely enjoy our lives and eſtates, but which is greater, our Religion, Lawes, and Liberties, all which lie at the Stake. Thus till the next opportunitie, I reſt,

Your loving Father,

IOHN GOODE.

A DECLARATION OF THE LORDS and COMMONS assembled in PARLIAMENT.

WHereas the King, ſeduced by wicked Counſell, doth make War againſt His Parliament and People; And for the promoting of that Warre, divers Forces both of Horſe and Foot, have been levyed and are raiſed by ſeverall perſons, and His Maieſties good Subjects are moſt cruelly robbed, ſpoyled and ſlain, To the end that no man may be miſled through Ignorance, the Lords and Commons in Parliament declare, That all ſuch perſons as ſhall upon any pretence whatſoever, aſſiſt His Maieſtie in this War, with Horſe, Arms, Plate or Money, are Traytors to His Maieſtie, the Parliament, and the Kingdome, and ſhall be brought to condign puniſhment for ſo high an offence.

Ordered by the Lords and Commons in Parliament, That this Declaration be forthwith Printed and Published.

Hen. Elſynge, Cler. Parl D. Com.

FINIS.

2

GODS WAITING TO BE GRACIOVS VNTO HIS PEOPLE:

TOGETHER WITH

Englands Encouragements and Cautions to wait on God.

Delivered in certaine Sermons at Milk-ſtreet in LONDON, by

THO. CASE, Miniſter of Gods Word, and Lecturer there.

LONDON, Aug: 20

Imprinted by *Felix Kingſton* for *Luke Fawne*, and are to be ſold at his ſhop in *Pauls* Church-yard at the ſigne of the Parrat, 1642.

TO THE RIGHT WORSHIPFVLL *Philip Skippon*, Serjeant Major Generall, of the *Militia* for the Citie of *London*, and to the worſhipfull *Rich. Aldworth* Eſq. and Merchant of the ſame Citie, with the reſt of my *much valued* and *dearly beloved* friends, the *Inhabitants* of the Pariſh of Saint *Maudlins Milk-ſtreet*.

HOnoured *and worthy friends, theſe* Sermons *were* yours *from the* Pulpit, *and now they preſent themſelves* yours *from the* Preſſe; *whither they were* importuned *by many of your ſelves and others, whoſe intereſt hath prevailed againſt mine own inclinations. I preſume you will* own *them* now, *having firſt given them* roome (*I hope*) *in your* hearts, *you will not refuſe them* entertainment *into your* houſes. *They come out I muſt confeſſe* very late, *and the* times *are ſomewhat* altered *ſince I* preacht *them to you. But the* change *of the* times *hath not leſſened the* encouragement *and* comfort *they hold forth to you, and the reſt of the King-*

dome: our hopes *ſtill are infinitely* above *our* feares; *becauſe our* feares *are but from* dying men, *but our* hopes *are* in *and* from *the* living God, *who is working out his own* glorious Ends *by the deſperate* oppoſitions *and* reſiſtances *of his implacable* Enemies: *this cals for* dutie *at our hands*; *for if God ſupport our* hopes againſt *all* oppoſitions, *it is our* turn *to* maintaine duty *againſt all* temptations; *theſe* Sermons *preſſe* this *alſo upon you*; *by the peruſall whereof I deſire your* memories *may be* revived, *your* Affections edged *your* hearts engaged, *and your* hands ſtrengthned *to all the* duties *God and the* times *call for*; *you had need to* beſtirre *your ſelves, the* enemies doe, *and there is a* curſe *iſſued out from the* Angel of the Lord *againſt all thoſe* that go not forth to the help of the Lord againſt the mightie; *it is not enough* not to help *the* mightie *againſt the* Lord; Neuters *are* enemies *in Chriſts Catalogue*; He that is not with me, is againſt me; *and I would not have* your Names *there for a thouſand worlds. Expect not* a ſecond ſervice *before you do any thing*; *he that will doe* nothing now, *will doe* nothing then; *or if he would, perhaps* God *then* will have none *of his* help. The Lord loves a cheerefull giver; Speed *will* double *your contributions, and make not the* Kingdome *only, but* God *your* debtour; *who would not be* ambitious *to be firſt to lay hold on ſuch an advantage? that man* conſults ſhame *and ruine to* himſelfe *and* family, *who having* ſilver, gold, plate, &c. *lying by him ſhall hazard* King *and* Kingdome, Religion *and* Lawes, *and a* Parliament *that* ſweats *and* conflicts *for the* preſervation *of* all, *rather than he will ſee his* cupboard unfurniſh't, a bag *or two lie* emptie, *or an*

Judg.5.23.

Matth.12.30.

abate-

abatement *in his* accompts: *and if all ſhould miſcarry (which God forbid) in the midſt of publike combuſtion, there is a* Ruſt *that will be Gods* Witneſſe *and* Executioner *too, when Conſcience ſhall cry, I have ſeen a Kingdome periſh to* ſpare *that which* given *or* lent *might have* ſaved me *and the* Kingdome: *but* kept, *can ſerve for no other uſe now but* to burne my fleſh as it were fire. *Jam.5.1,2,3.*

But I am perſwaded better things of you, and things that accompany Salvation (*your own and the Kingdomes*) though I thus ſpeake.

Your enlarged bowels of Compaſſion *towards many of the Servants of Jeſus Chriſt, both Miniſters, and others, eſpecially to your* poore, naked, hungry brethren in Ireland, *expreſt in ſuch a* liberall contribution *to their neceſsities, is gone forth into many places of the Kingdome, and hath* provoked *others to* emulation *and hath* abounded alſo by many thankſgivings unto God, *and I cannot beleeve that you whoſe bowels would not ſuffer you to ſee* a few *of your poore* brethren *periſh for want of ſuccour, can find in your heart to ſee your* Mother *the* Church *and* Common-wealth *in danger of* miſcarrying, *and not even* emptie *your* purſes *and* your ſelves *for a* timely prevention *of ſo unconceiveable an* evill. *I know your* hand *hath not been* out *of any* deſigne *for* publike good; *and it is already I preſume* engaged *in* this ſervice (as you are taught of God to doe it) *but with the Apoſtles,* I beſeech you brethren that you abound more and more: *If your* Peace, Honour, Gaines *were not bound up* in this ſervice, *I would have held my peace, but your* love to me, *and* Entertainment of my Miniſtery *commands me to* ſtudie *your* *2 Cor.9.12.* *1 Theſ.1.9.10.*

*Phil.*4.17. advantage, *and to* deſire fruit that may abound to your account: *God that hath given many of you* Eſtates, hath *not*, will *not deny you* hearts. *You are deare unto me, and therefore I deſire you may be not only* good, *but* Exemplary *in Goodneſſe: not only* bleſſed, *but a* bleſſing *in the mid'ſt of the* Citie *and* Kingdome: *which that you may be, ſhall be the* enlarged *prayer of him that is*

Yours to love and ſerve you
in all Goſpel offices,

THO. CASE.

To the Reader.

Reader,

HEre be *Comforts* and *Cautions* for thee, the one to *keep* thee from *ſinking*, the other to *keepe* thee from *ſleeping*; *comforts* that thou mayeſt not *deſpaire* of thine and *Englands welfare*, *Cautions* that thou thy ſelf mayeſt *not deſtroy it*; *Comforts* to keep thee *cheerfull* under *dangers*, *Cautions* to keep thee from being *wanton* under *hopes*; I would have thee *ſtudie both, without preferring one before another.* If thou *wouldſt have* England *ſaved, help* to *ſave* it, elſe thou deceiveſt thy ſelfe and betrayeſt the Kingdome. If *Englands fears* were greater, *thy Reformation* may ſave it; it was once ſaid, *Find me a man and I will pardon*, if thou mighteſt be *that one* or one of that *many*, what an *honour?* if our *Hopes* were greater thy *ſin* and *ſecurity* may *undo* it; *one ſinner deſtroyes much good*, if *thou* ſhouldeſt be *that one*, or *one* of ſuch a *many*, what a miſchief? That's *true hope* that *runs* out into *holineſſe*; that is *peace from* God which *draws* the heart *neerer to* God. The Lord *fill* thee *brim full* with this *hope*, with this *peace.* Our *ſinnes* are the *Enemies ſtrength* which girds them to the battle, and therefore when *Baalam* could not *curſe*, he taught *Balack* a way to *inſnare Iſrael, Make*

Jer. 5. 1.

Eccleſ. 9. 18.

Revel. 2. 14.

God

God their enemie and you will overcome them. Our *Hoſts*
Deut.23.9. are now *going forth* againſt our *enemies*, now *keep thee from every wicked thing.* The *Rebels* are *our enemies*, our *ſinnes* are *Gods enemies*; if thou wouldſt have God *doe execution* upon *thy enemies*, doe thou *execution* upon *his.* Make God on our ſide, and then thou mayeſt ſhake thy head at *Rabſhekah*, *Whom haſt thou reproached and*
Iſai.37.23. *blaſphemed?* &c. I will ſay but this, *It is holineſſe onely that is impregnable, invincible. God* never *deſtroyed* an
Iſai.26.1.2. *holy* people; Study to be *holy* and thou ſhalt be *happy*, and the *Kindome* in *thee*, and *thou* in *it.*

Reader, if thou come hither for *curioſitie*, it is not here; if to *jeere* (though I am very ſenſible of my own nothingneſſe) thou ſhalt doe *thy ſelfe* more *wrong* than *me*; If thou readeſt for *ſuch ends* as I deſire to *write*, (the Kingdomes good, and thy ſouls good) though thou ſee my weekneſſe, thou art *welcome*; and the *Lord ſay ſo too:* So prayes

Thine in any office to ſerve
Chriſt in thee,

THOMAS CASE.

It is ordered by the Committee of the Houſe of Commons in *Parliament* concerning Printing, this 27. day of *June*, 1642. that this book be printed.

John White.

GODS WAITING TO BE GRACIOUS UNTO HIS PEOPLE.

Isaiah 30. 18.

And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgement. Blessed are all they that wait for him.

THis illative Particle *Therefore* must looke either *backward* or *forward*. If we shall follow it *backward*, we shall finde nothing but *sinne* and *wrath*: *Sinne*, the summe whereof ye have *verses* 9.10.11. a *double* sin; they will neither be *good themselves*, nor suffer *others* to be *good*.

 This

This is a rebellious people, lying children, children that will not heare the Law of the Lord. There they refuſe and reſolve not to be *good themſelves.* ver. 9.

They ſay to the Seers, See not: and to the Prophets, Prophecy not unto us right things: ſpeake unto us ſmooth things, prophecy deceits. Get ye out of the way: turne aſide out of the path: cauſe the holy One of Iſrael to ceaſe from before us. And ſo they doe not only *refuſe* to walk in the light, but *extinguiſh* it: as they will not be good themſelves, ſo *neither* will they *ſuffer others* to be good: Not only *rebelling* againſt the *meanes* of *Grace*, but by all meanes *ſuppreſſing* them. There you have their *Sin.*

The *wrath* alſo threatned lies ſcattered from the beginning of the Chapter to the very Text, but it is epitomiz'd, *ver.* 13. 14. and the firſt Character of this *wrath* is, that it is *Irreſiſtible*, ver. 13. *This iniquitie ſhall be to you as a breach ready to fall, ſwelling out in an high wall, whoſe breaking commeth ſuddenly at an inſtant.* i.e. one might as well ſtand before a *wall*, an *high wall*, where no breach was *ſuſpected*, and is even now *falling*, as be able to ſtand before this judgement threatned; where all the advantages of making reſiſtance are taken away.

And as it is *irreſiſtible*, ſo it is *irrecoverable*, as it could not be *prevented*, ſo neither ſhall it be *repaired.* For *he ſhall breake it as the breaking of the potters veſſell, that is broken in pieces, he ſhall not ſpare; ſo that there ſhall not be found in the burſting of it, a ſheard to take fire from the hearth, or to take water withall out of the pit.* If a *woodden* veſſell were broken it might be mended againe, (though perhaps not to be ſo ſerviceable as before;) but an *earthen* veſſell not ſo eaſily, although

though it were broken but into two pieces; how much leſſe if into more? and yet if but into three or foure pieces, ſuppoſe it could not be made into one intire veſſell againe, yet ſome uſe might be made of the ſeverall pieces, either to lathe water withall out of the pit, or to carry a coale or two to make fire with on the hearth; but not ſo here: This veſſell muſt be broken into ſuch ſmall ſhivers that there ſhall not be a peice fit to carry a coale of fire, or a few drops of water: ſo that it ſhould remaine not only *irreparable*, but altogether *unſerviceable*; ſuch was the *wrath* threatned againſt this people.

And this *ſin* of the people *againſt God*; and this *wrath* of God againſt this people is all the bottome we can find whereon to ſet this *Therefore* in the Text, if we look *backward*. *Therefore* will the Lord wait to be gracious, &c. *ſin* and *wrath*! a ſtrange *Therefore* of mercy.

If we look *forward*, we ſhall finde ſome firmer footing for a *Therefore* of this nature. *Therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you.*

Here is a double Ground or Foundation:

The Lord will wait that he may be gracious to you: There's the *Ground*. And

He will be exalted, that he may have mercy upon you; or, He will have mercy upon you, that he *may be exalted*; there's the *End*. God *will* doe it, *becauſe* he *will* doe it: and, God will doe it, that he *may be exalted:* his *Will* the *Ground*, and his *Glory* the *End*.

So that the Doctrine which the dependance or inference of the Text affords from this word *Therefore* is this:

Doctr. 1. *The* Therefores *of mercy are not in the Creature, but in God himſelfe.* Or,

Gods will and Gods glory are the proper Therefores or Cauſes of mercy.

That the moving } Cauſe.
This the finall }

But this I ſhall paſſe over at this time:

The thing that I intend to pitch upon lies in the body of the Text: as it holds out a word of Comfort and encouragement to the people of God in ſad and troubleſome times: For upon this ſad prediction of *irreſiſtible* and *irreparable* judgement, in the former part of the Chapter, it might be objected (and that even by Gods owne people.) And *will the Lord caſt off for ever? and will he be favourable no more? Is his mercie clean gone for ever? doth his Promiſe* (his Promiſe to *Abraham, Iſaac,* and *Jacob*) *faile for evermore? Hath God forgotten to be gracious?* will *he in anger ſhut up his tender mercies? Selah.*

Pſal. 77. 7. 8. 9.

For whoſe ſuccour and ſatisfaction the Prophet replies (as it were) no; the Lord hath not forgot his Covenant, neither will he caſt off his people: but though he hath reſolv'd to chaſtiſe them for their great and bitter provocations, yet he knowes both *how* and *when* to *deliver* them that are his: and deliver them he *will*. Only you muſt give him leave to take his owne time; and it ſhall be the beſt time. He is a God of *judgement*. i. e. a *juſt* God, and a *wiſe* God, and therefore he will doe it, when it ſhall be moſt ſeaſonable; he will *wait* the fitteſt opportunity, and therefore in the *interim* it will be both your duty and your wiſdome to *wait* his leaſure.

The Lord will wait that he may be gracious unto you; and

and he will be exalted, that he may have mercy upon you: for the Lord is a God of judgement. Bleſſed are all they that wait for him.

The words thus opened afford theſe

4. Obſervations.

4. Obſervations.

1. *God waits to be gracious to his people.*
2. *God is a God of judgement.*
3. That; *becauſe God is a God of judgement, Gods people ſhould wait for him.*
4. *There is nothing loſt by waiting on God:* Or, *To wait on God is a bleſſed thing.*
   Bleſſed are all they that wait for him.

But becauſe I ſtudie brevitie, I will ſingle out the ſcope and drift of the holy Ghoſt for my maine Doctrine, and make all the reſt in their ſeverall places to ſerve that. The firſt therefore of theſe Obſervations ſhall be my maine Doctrine, and ſubject of diſcourſe, *ſcil.*

[a] *God waits to be gracious to his people.* [a] Doctrine.

The ſecond will ſerve for a *Ground* or *Reaſon*, ſcil. becauſe [b] God is a God of *judgement*, therefore he waits to take the fitteſt time to be gracious to his people. [b] Reaſon.

The third Obſervation will reſolve into the grand Vſe we are to make of this Doctrine, *ſcil.* [c] if God wait to be gracious to his people, his people ſhould learne to wait upon him. [c] Uſe.

The fourth and laſt Obſervation will contribute its influence by way of Motive. *ſcil.* [d] It is a bleſſed thing to wait on God. The maine Doctrine then is, [d] Motive.

God waits to be gracious to his people. 1. Doct. the ſubject of this diſcourſe.

For the managing whereof we will propound and ſatisfie only theſe two *Quæres*.

Quæres { 1. 2.

1. In what *ſenſe* God may be ſaid to wait?

2. In what reſpect, or on what conſideration God doth [ſo] wait to be gracious to his people.

Anſw. To the firſt Quære briefly: *Waiting* you muſt know, is *improperly* attributed unto God; for ſimply and in proper ſenſe *waiting* implies three things.

Waiting properly taken implyes three things.

1. *Succeſſion of time.*

2. *Preſent diſability* for the accompliſhment of ones purpoſes.

3. *Expectation of future,* and better opportunity, as we ſee in *Eſau, The dayes of mourning for my father are at hand, then will I ſlay my Brother Jacob. Dayes of mourning,* there is ſucceſſion of time; *then will I ſlay my Brother,* now I *would,* but now I *cannot,* here is preſent diſability: *they are at hand,* there is an expectation of future opportunity.

Gen. 27.41.

Now none of theſe doe properly befall God, for

Pſal. 60.2. and 102. 27. *Heb.* 13.8.

1. In God there is no ſucceſſion of time; in God there is no yeſterday nor to morrow: he being but one *point* and *act* of eternity in a moſt inconceiveable and ineffable manner.

2. In God there is no deficiency of power and ability to accompliſh his deſignes more at one time than another; and therefore

3. There can be no need why God ſhould expect a future or better opportunity, to *morrow* then to *day, hereafter* then *now* in regard of himſelf, for the bringing about of his purpoſes.

Waiting improperly attributed to God.

It is therefore improperly and in a borrowed ſence ſpoken of, and attributed to God *per* [illegible], for

1. God being now ſpeaking to man, he ſpeaks after the manner of men; God *doth* like himſelfe, but *ſpeaks* like man, for the infirmity of our fleſh.

God

2. God being to deal with man, he is fain to ſuite the diſpenſations of his power and providence according to mans capacitie. *He* truly is alwayes *fit* and *able* to *ſhew* mercy, but his people are not alwayes fit for and capable of mercy.

The meaning therefore of the expreſſion is, that God will put forth his power and goodneſſe for the deliverance and enlargement of his people, when in regard of all circumſtances it ſhall be moſt ſweet and ſeaſonable for them; which makes way for the

The meaning of the expreſſion *God waits.*

Second *Quære*, what thoſe reſpects and conſiderations are for which God doth [thus] wait to be gracious to his people.

2. *Quære.*

To which we anſwer, God doth wait to be gracious to his people in a threefold reſpect or conſideration.

Anſw.

viz. in reſpect of his { Enemies. People. Name.

Firſt in regard of the *Enemie.*

For theſe kind of mercies here mentioned and promiſed, are reſcues and deliverances from the oppreſſion and tyranny of their potent and cruell enemies, *viz.* from the Babylonian bondage and ſlavery, &c.

The firſt conſideration in reſpect whereof God waites.

The Enemies.

Now even in regard of the Enemies and oppreſſours of his people, God many times waits, *i. e.* ſuſpends and adjourns their enlargment and deliverance; and that is, till the enemies have *fild up* the meaſure of *their iniquitie* to the full, as we ſee in the caſe of the Iſraelites in Egypt. God had given them the land of the Amorites, by promiſe 400. yeares before he brought them into poſſeſſion, what was the reaſon he *waited* ſo long, before he *made good* the promiſe he *made* to *Abraham*? God reſolves *Abraham*

ham concerning this matter, *In the fourth generation*
Gen. 15. 16. *they, (viz.* the ſeed of *Abraham*) *ſhall come hither a-gaine,* not before; why? *for the ſinnes of the Amorites are not yet full.* The Amorites ſins were not yet full, and therefore the children of Iſrael may not yet take poſſeſſion of their land; God muſt *wait* to doe it. No, nor (it ſeems) were the ſins of the Egyptians; for even after the Iſraelites deliverance was ſet on foot, and they expected now a ſpeedy and finall accompliſhment of Gods promiſe by the hands of *Moſes* and *Aaron*, the work met with ſo many and almoſt deſperate ſet-backs, that they ſeemed to themſelves to be further off from deliverance than ever before, in ſo much that the people fell foule on *Moſes*
Exod. 5. 21. and *Aaron*, *The Lord look upon you and judge, becauſe you have made our ſavour to be abhorred,* &c. and after this, ten deſperate encounters and oppoſitions did the work meet with; and why ſo? why *Pharaoh's* ſins were not full, no more then the Amorites. *As yet*
Exod. 9. 19. *exalteſt thou thy ſelf? Pharaoh's* pride and obſtinacy and blaſphemie muſt yet riſe higher, *Tea for this very reaſon have I raiſed thee up*, verſe 16.

God will not execute full judgement on a people or perſon till they have committed full ſin, and then he will doe it once for all, and doe it with a venge-
Jam. 1. 15. ance: *Luſt when it hath conceived brings forth ſinne, and ſinne when it is finiſhed bringeth forth death.* A Metaphor taken from a woman, who after ſhe hath conceived, hath forty weeks to breed, and ripen her conception, and then ſhe falls in travell, and her pains overtake her: So the ſinner, &c. And therefore ſaith our Saviour to the curſed Scribes and Phariſees, *Fill*
Matth. 23. 32. *ye up the meaſure of your Fathers*, make up the *Ephah*

of

of your wickedneſſe compleat; one would have wondred that Chriſt did not deſtroy them preſently they were ſuch a generation of Vipers; Lord why doſt thou not *command fire to come down from heaven and deſtroy them as Elias did?* Or *Shall we pull them up Lord?* (as the ſervant askt concerning the tares;) no ſaith Chriſt, *Let them alone, let them grow*, till they come to the height, and then they ſhall be cut down, and caſt into the fire: *When the Ephah is full*, then it ſhrll be taken up and carried away *in the wings of the wind.*

Luke 9.54. Matth.13.28. Zech. 5.9.10,11.

The beleeving Hebrews had a long time groaned under the yokes of their oppreſſion, their wounds did ſmart, and they had lookt many a long look when God ſhould bow the heavens and come downe to their deliverance, and for want thereof they began to call either *Gods love* to them, or rather *their love* to God into queſtion: When the Apoſtle beſpeakes them thus, *verſe* 4. *Ye have not yet reſiſted unto blood*, as if he had ſaid, doe you begin to faint already; alas the worſt is not come, God hath greater trials for you then theſe; ye have hitherto reſiſted but unto tears and ſighes, I tell you, you muſt ſuffer greater matters, you muſt *reſiſt to bloud. Ye have not yet reſiſted unto bloud.* The Enemies ſinnes are not yet come to the height.

Heb.12. 1.2.

It fares with Chriſtians many times as it did with *Jeremiah*, they are weary of the *footmen*, when *Horſemen* are yet behind, and they complain in a land of peace, when yet *Jordan* is to overflow her banks, they thinke to be delivered from leſſer trials, when greater ſufferings are behind; the Enemie hath not yet fill'd up his meaſure.

Jer. 12.1.5.

And therfore it is very remarkable that in all Church-Hiſtories you ſhall find, that *Perſecution* hath alwaies been a fore-runner of *Deliverance*; as the Iſraelites *enlargement* out of the Egyptian ſlavery *began* in the *doubling of their burdens* and *bondage*, and the *neerer* the *Deliverance* the *hotter* alwaies hath bin the *fire* of Perſecution; the Reaſon whereof I conceive to be, partly becauſe at ſuch times God hath uſually ſtirred up the Spirits of ſome of his faithfull *Witneſſes* to *diſcover* and *proteſt* againſt the horrible impieties & villanies of the Tyrants and oppreſſors of his people; to the end that all that ſee their approching deſtruction may juſtifie God in the execution of his righteous judgements. So God ſtirred up the Spirit of *Luther* and others to proteſt againſt the pride, luſt and oppreſſion of the Pope and papall Hierarchy, whereby the rage and indignation of that Antichriſtian generation was then (as before and ſince in divers ages and p'aces of the Chriſtian world) kindled into flames of fiery perſecution upon the Saints of God.

Partly becauſe, as I ſaid, they muſt fill up the meaſure of their iniquities; their pride and covetouſneſſe, and laſciviouſneſſe, and violence, and crueltie muſt riſe to the height, before God will deliver his people from their tyranny and oppreſſion; and ſo like their father the devell they rage moſt when they are *neereſt to be caſt out*. And this is the firſt conſideration in reſpect whereof God waits to be gratious unto his people.

Revel. 12. 12.

2. Conſiderations. His people.

Secondly, God waites in *reſpect of his people*: whether by his *people* we underſtand the *mixt multitude*; that fill up the roome of a viſible Church, or whether we meane ſome *choice ſeparated ones*, who are.

are to him as *a peculiar treaſure:* on both theſe God waites many times in the diſpenſation of his power and goodneſſe in delivering his people.

On the mixt multitude, God waits 1. The mixt multitude, *viz.*

1. For the *Converſion of ſome*; their repentance and Reformation muſt uſher in deliverance and enlargement.

I will goe, and returne to my place, till they acknowledge their offences, and ſeeke my face: till they *acknowledge their ſins*, there's their *Repentance*; and *ſeeke my face*, there's their *Reformation*; for both theſe God would wait; *I will returne to my place*, there he would expect their Converſion; and when they ſhould repent and turn, he would ariſe and have mercy upon them. *Hoſ.*5.15. 1. The Converſion of ſome.

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God had *warn'd* and God had *woced* them to Repentance and Reformation by his Servants the Prophets riſing up early and ſending them, but all would not doe, *They mocked the meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, untill the wrath of the Lord aroſe againſt his people, till there was no remedie. Then he brought upon them the King of the Chaldeans, &c.* and reſolv'd they ſhould doe 2 *Chron.*36.16. 17.

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Iſai. 40.1,2.

Ezra 9.13.

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draw out prayers and teares from his people which are like *muſick* in his *eares*, and *pearls* in his *eyes*. And then when it is *full tide* with Gods peoples ſorrows, then it is *full time* with Gods mercies and compaſſions. *Thou wilt ariſe and have mercy upon Sion, for the time to favour her, yea the ſet time is come.* Thou *ſhalt* or thou *wilt*! what is the ground of this confidence? it followes: *For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.* He knew by the ſtrength of their pains and throws, mercy and deliverance were now come to the very point of birth, & was aſſured there would be ſtrength to bring forth.

Pſal. 102.

2. The exerciſe of their Graces, &c.

Many more parti.ulars might be added to this account; *ſcil.* the blaſting of their corruptions, the improvement, exerciſe and brightning of their graces, the holding them forth to the world, as wicked mens ſhame, Satans confutation, the world's wonder, Religions juſtification, Angels delight, and Gods glory. But I cannot dwell upon theſe things. I muſt haſt to the third conſideration.

3. Reaſon or Conſideration why God waits The glory of his own Name

A third conſideration why God *waits* to be gracious is in *relation* to his *owne Name*; that he may conſult and work for the honour of his Name, and this alſo is in reference to his people. For truly there is ſo much Idolatry even in their hearts, that if God deliver *by means* they are ready to aſcribe deliverance *to means*, In regard whereof God is fain to ſuſpend their reſcues and ſalvations till the tide of ſecond cauſes runne ſo low, that there is hardly a drop to be ſeen in the channel that is able to bear up their hopes and expectations, that ſo there may be nothing to ſhare with God in the glory of their deliverances. Thus he would not fully and finally reſcue his Iſrael from

from the oppreſſion and oppoſition of *Pharaoh* and his Egyptians, till their incloſure between the *red Sea before them*, & the *Armies of the Egyptians* like *another red Sea behind* them, and an *unpaſſable* wilderneſſe on either ſide, made them to ſee their deliverance impoſſible in the view of ſecond cauſes; while there was no way of eſcape left open to them, unleſſe they could have gone upward to heaven; and becauſe they could not *goe up* to heaven, *heaven came downe* to them and ſaved them; and the end why God ſuſpended their deliverance, till they were brought to this deſperate ſtrait and exigence, the Prophet *Iſaiah* tells us, was that *God might make himſelfe an everlaſting Name*, ver. 12. *a glorious Name*, ver. 14. *Iſaiah* 63.

And therefore would not God ſave his people in Babylon from the bloudy deſigne of *Haman*, till the *letters* were *ſealed* with the *Kings ſeale*, the *Poſts* diſpatched away with their Commiſſions into all his Kingdomes, and nothing now wanting but the day wherein the cruell Babylonians might make themſelves drunk with healths of Hebrew blood; all now at a deſperate loſſe, that ſo the *wiſedome*, and *power*, and *goodneſſe* and *faithfulneſſe* of God might ſhine forth moſt gloriouſly in that miraculous ſalvation.

When *Gideon* was to encounter the Midianites, *Judges* 7. 2. God told him, *The people that are with thee are too many for me to give the Midianites into their hand.* Too many? how ſo? for alas they were at moſt but thirty thouſand, when the Midianites were as the ſand of the ſea for multitude, *ver.* 12. well, twenty thouſand are ſent home again for *milk-ſops*, ver. 3. and but ten thouſand remains, an inconſiderable company compared with the Midianites, and yet *too many*, verſ. 4.

well:

well (ſhort work to make) they muſt be all ſent back to three hundred, of whom one might have ſaid, as *Andrew* of the five loaves and two fiſhes, *What are they among ſo many?* And why muſt theſe doe the deed? God himſelf gives *Gideon* this account of it, *verſ.* 2. *Leſt Iſrael vaunt themſelves againſt me, and ſay mine owne hand hath ſaved me. Leſt Iſrael vaunt!* Oh wonder of pride and Idolatry! what will *Iſrael* doe ſo vilely? yes (Brethren) it is not *Pharaoh* onely that was ignorant of God but *Iſrael* too; There was ſo much pride and ignorance and Idolatry even in Gods owne Iſrael, that if God ſave them *by themſelves*, they will attribute deliverance *to themſelves*; *Mine owne hand dath ſaved mee.* To informe which ignorance, and to correct which pride, and to prevent which Idolatry in the hearts of his owne people God *waits* till there is not a ſecond cauſe to be ſeene to come into their ſuccour, that there being none other to whom it is poſſible to attribute deliverance, he alone may carry away the repute and glory of it; and ſo God often gives the account, *I will doe thus and thus. And you ſhall know that I am the Lord which bringeth you out of Egypt:* not only *Pharaoh ſhall know*, but *you ſhall know* that I am the Lord.

Exod. 6.7. &c. *Deut.* 32.36. 27.38.39.

And thus I have diſpatcht the two Quæres for the opening of this truth, *ſcil.* In what ſence God may be ſaid to wait; and ſecondly, On what conſiderations or reſpects God waits to be gracious to his people.

Grounds.

I come now to the Grounds, or Reaſons of this truth, expreſt in the Text.

For the Lord is a God of judgement, *i. e.* a { Juſt God. / Wiſe God:

Firſt,

First, God is a *juſt God*, and therefore he will wait to deliver his people from their oppreſſours and Tyrants in the fitteſt ſeaſon. *He hath prepared his throne for judgement.* He doth but *wait* till the oppreſſor hath fill'd up his meaſure of iniquitie, and then the juſtice of God will give ſentence, and command execution. *He will make inquiſition for bloud*, ver. 12. He will draw articles of inquiry as ſtrict and as criticall as ever the inquiſition of *Spaine* or *Lambeth*, as he did to *Cain*, *Where is thy Brother? The voice of thy Brothers bloud cryeth to me from the ground.* The Hebrew reads it the voice of thy Brothers *blouds*, every drop of *Abels* bloud had a tongue to cry againſt *Cain*. So will God ſay to the perſecutors of the Chriſtians in the Primitive times, *Where are the Chriſtians your Brethren?* the voice of their blouds cryeth in mine eares; So ſhall it be articled againſt all *Antichriſtian* Tyrants, *Bonner* and the reſt of his *bloud-ſucking* Brethren, *Where are your Brethren the Proteſtants?* where *Cranmer* and *Ridley* and *Latimer*, and the reſt? the voice of their blouds cryeth in mine eares; the voice of their heart bloud, and eare bloud, and eſtate bloud, the bloud of their liberties and Miniſtery, the bloud of their families cryeth in mine eares; and God will avenge this bloud, every drop ſhall coſt the Tyrant dear, *Shall not God avenge his owne Elect?* doe ye doubt it? *I tell you he will avenge them ſpeedily. The zeale of the Lord of Hoſts ſhall perform this*, the juſtice of the Lord of hoſts ſhall performe this. *Since it is a righteous thing with God to recompence tribulation to them that trouble you, and to them that are troubled reſt*, &c. It is a *righteous thing* with God; Gods *Righteouſneſſe* lyes at ſtake, for he hath engaged himſelfe

First, God is a *juſt* God. *Pſal.* 9. 7. 8.

Gen. 4. 9.

Luke 18. 7.

2 *Theſſ.* 1. 6. 7.

ſelfe to his people for as much as this comes to, *The*
Pſal. 125 3. *rod of the wicked ſhall not reſt on the back of the Righ-*
teous. Their rod may *be* on the back of the Righte-
ous, but it ſhall not *reſt*; God hath ſaid it, and ſhall
not he make it good? A righteous man will be as
good as his word, will the righteous God breake,
Heb. 6.10. think you? no, *God is not unrighteous to forget your*
worke and labour of love, &c.

2. God is a wiſe God. Secondly, As he is a *juſt God*, ſo he is a *wiſe God*,
and by vertue of that infinite light which dwelleth in
his nature, he knows when mercy will be moſt ſea-
ſonable, when deliverance will be deliverance *in-*
deed, in all reſpects deliverance.

He is a wiſe God, and therefore he knows when
the enemies ſinnes are full, as the husbandman knows
when his corn is fully ripe. One that dwells in the
Citie, or a Scholar in the Univerſitie perhaps doth
not know, they may think it ripe, before it is ripe;
but the husbandman knows exactly when it is fit for
the ſickle, and to this very Metaphor doth God al-
lude. *Put ye in the ſickle for the harveſt is ripe, the preſſe*
Joel 3. 13. *is full, the fats overflow, for their wickedneſſe is great.*
We may thinke their wickedneſſe ripe many times
when tis not, God only is wiſe enough to know that;
we may gueſſe, but he only can infallibly determine.

He is *wiſe* and knows alſo when his people have
ſmarted enough: as a wiſe Phyſician or Chirurgion
knows when his Patient hath bled enough, and will
not let him looſe a drop of good bloud, he
takes away none but that which is better out then in.
He that preſcribed a number of ſtripes to the Judges,
Deut. 25. 3. will not exceed himſelfe, *In meaſure*
Iſai. 27.8. *when it ſhooteth forth wilt thou debate with it.*

And

And ſo alſo he is *wiſe*, he knows when his people have wept enough, and mourned enough. God hath a *bag* for wicked mens ſinnes, *Mine iniquity is ſealed up in a bag*, ſaith *Job*, &c. And he hath a *bottle* for his peoples tears, *Thou putteſt my tears into thy bottle*, ſaith *David*; and God hath the bag and the bottle with him in heaven, and knows when they be full. *Job* 14.17. *Pſal.* 56.8.

And ſo (laſtly) God is wiſe, and therefore he knows when the ſecond cauſes are low enough, when the ſtraits and exigences of his people are deſperate enough to raiſe a Name and a praiſe to himſelfe in their deliverance and ſalvation. One would have thought thirty thouſand had been no conſiderable ſtrength to encounter with an Army of ſuch vaſtneſſe and multitude as was the Hoaſt of the Midianites (in the place before quoted) but when twenty thouſand were diſmiſt, who would have thought there had been any room left for Iſrael to have arrogated any praiſe or glory to themſelves, yet he in whoſe *eyes all things are naked and open*, cut up through the back-bone, his wiſdome ſaw their pride would have made a calfe of their owne ſtrength, and have danct before it when they had done, had there been but the leaſt ſhadow of a victory got by their owne ſword; and therefore it muſt be done by three hundred, happily not one for a thouſand in the camp of the Midianites. One would have thought God had done enough in the ten plagues of Egypt, to have got himſelfe the praiſe of Iſraels comming forth under the conduct of *Moſes* and *Aaron*; but he was a *God of judgement*, a *wiſe God*, and ſaw they were not brought low enough yet to exalt him; and therefore choſe the red Sea for a bridge, and the wilderneſſe *Heb.* 4.13.

for a paſſage into Canaan, that he might for ever ſilence the pride and idolatry of their hearts, and make
Iſai. 63.12.14. himſelfe a glorious everlaſting Name.

I have done with the Doctrinall part of this Obſervation, I come now to the Vſe.

Vſe.

And before we come to the maine Vſe the holy Ghoſt makes of this truth here in the text, this Doctrine of *Gods waiting* will ſerve to many gracious purpoſes.

To diſcover Gods Patience 1. Towards his enemies.

1. To teach us to admire and adore the infinite patience of God even toward the enemies themſelves; who, when his juſtice and fury might have ſurprized them before they had done halfe ſo much miſchiefe or ſpit halfe ſo much venome and malice, and have kickt them into hel for the firſt box on the eare which ever they gave any of his beloved children, doth yet ſuffer them to goe on and take their fill of ſin and drinke themſelves even drunke with the blood of his people!

This was that which the Prophet *Habakkuk* ſtood and wondred at, *O Lord* (ſaith he) *thou art of purer eyes then to behold evill, and canſt not look on iniquitie:* i.e. with approbation: *wherefore lookeſt thou upon them*
*Habb.*1.13. *that deale treacherouſly, and holdeſt thy tongue, when the wicked devoureth the man that is more righteous then he?* how comes it to paſſe that while the enemies of thy glory, truth and people, beate and wound, and ſlay thy people before thy face, thou ſtandeſt ſtill and holdeſt thy peace, and doſt not ſo much as ſay, *Why doe ye ſo?* for though thy people are bad, thine enemies are worſe; though thine Iſrael is not ſo good as they ſhould be, yet they be better then Babyloni-

ans,

ans, *more righteous then they*; Lord I know thou doſt not approve and juſtifie their wickedneſſe and cruelty, *for thou art of purer eyes, &c.* but why Lord doſt thou ſuffer it? what parent on earth could have the patience to ſee a ſlave whom he bought with his money ſmite a tenderly beloved Childe on the face before his eyes, and not either teare him in pieces, or turne him preſently out of doores, with the language and jealouſie of *Ahaſuerus*, *What will he force the Queene before my face?* what will hee murder my Childe before my face, Villain thou ſhalt not ſtay one houre in my houſe! This was the Prophets wonder (brethren) and it may be ours: and ſurely were hee not a God in patience as well as a God in power, the enemie ſhould not live to give one of his family a ſecond blow. Eſth. 7.8.

And ſecondly as admirable is his patience toward his people, the mixed multitude, while hee waites from time to time, and from yeare to yeare for their repentance and reformation, about the time of fortie yeares (it is ſaid of the Iſraelites) * *ſuffered he their manners in the wilderneſſe*, he being *good* bare with their *evill manners* which he could not *approve*; (for ſo the word ſignifies.) 2. Towards his people in generall. *Acts* 13.18. * τροποφορησεν diximus eam melior pejores ferè mores, ut bonus maritus cogitat mores uxoris moroſe ferre. Aret.

Alas, all that time (as afterward) what adulteries and idolatries, what murmuring and infidelitie, what contradiction and blaſphemie did God put up at their hands? the Epitome whereof ye have pathetically expreſt by the Prophet *Ezek.* Chap. 20.13.16.21. *They rebelled againſt me, and would not hearken unto me, they did not caſt away every one the abomination of his eyes, neither did they forſake the Idols of Egypt, then I ſaid I would poure out my furie upon them, to accompliſh.*

pliſh my anger againſt them, &c. but I wrought for my names ſake. They rebelled, I lifted up my hand to deſtroy them, but I wrought for my names ſake, and this foure times repeated over in this Chapter: yea ſo often repeated in their practiſe, till God at length could forbeare no longer, 2 *Chron.* 26.14.15.16. How may we read this Chapter over England for the ſpace of foureſcore yeeres and upward, we have rebelled by Idolatry and Adultery, and Sabbath profanation, by pride and fulneſſe of bread, Hereſie in Doctrine, corruption in Ordinances, ſuperſtition in worſhip, &c. *and he hath lifted up his hand to deſtroy us,* threatned to drown us in a *red ſea of blood* in *Queen Maries* dayes, *but he wrought for his names ſake; lifted up his hand* to deſtroy us by *Water in* 88. and by *Fire* in the *Gunpouder Treaſon,* but he *wrought for his names ſake,* he hath *lifted up his hand* of late, and threatned as it were to deſtroy us by the *tyranny of the Prelacie,* and the *frequent treacheries of the popiſh partie,* as the *Lord liveth there was but a ſtep between us and death;* but ſtill he hath wrought for his *names ſake,* ſo that wee may Chriſten our deliverances with an *Eben-ezer, Hitherto hath the Lord helped us.*

1 Sam. 20. 3.

Oh beloved Chriſtians, all theſe yeares what pride and contempt, what oaths and blaſphemie, what temptations and bitter provocations hath God put up at the hand of a ſinfull and fooliſh generation? and is not *England* yet deſtroyed? is ſhe not conſumed with *Sodomes fire* that hath boyled in *Sodomes luſt?* hath ſhe *acted Iſraels ſins,* and hath ſhe not yet *ſuffered* Iſraels plagues? Oh wonder of patience!

Thirdly, conſider it thou alſo that heareſt in particular theſe words or readeſt theſe lines, conſider how

how God hath followed thee from Sabbath to Sabbath, from Sermon to Sermon, from Ordinance to Ordinance; yea, it may be, from Tavern to Tavern, from Alehouſe to Alehouſe, from one ſin to another, and from one place and company of ſinning to another; thou haſt been drunk it may be more times then thou canſt reckon, told more lies then thou canſt number, multiplyed acts of uncleanneſſe above poſſibility of account, out-ſworn the number of thy haires, curſt or denied God in thy heart; quencht the Spirit, crucified the Son of God afreſh by thy unworthy receiving the Lords Supper, there ſhed his bloud, and then trampled it under thy feet in a vile and wretched converſation; out-ſinn'd the number of the ſtarres, the ſands of the ſea, and art thou yet out of hell? how often haſt thou ſtradled over the mouth of the bottomleſſe pit, and art thou not yet falne into that boyling Cauldron, that fiery flaming unquenchable furnace. Oh ſtand and wonder at the *Patience* of God; admire, feare; bow thy head and worſhip, and ſay, *Who is a God like thee, pardoning ſin and paſſing by iniquities?*

Conſider what *Saul* ſaid to *David*, *If a man finde his enemie, will he let him goe well away?* but God hath found thee, he hath had thee at a thouſand advantages, thy feet have been in the ſtocks, he hath had thee under his knees in ſuch a ſickneſſe and ſuch a danger, and hath he not yet bound thee hand and foot and throwne thee into Hell? Oh mirrour of long ſufferance and patience! Studie to know what is meanes, and follow the ducture of it, or elſe thou art undone for ever. 1 Sam. 24. 19. Job 13. 27. Rom. 2. 4.

Well, wonder at it, I ſay, but that thou maiſt not 2. *Vſe.*

wonder

wonder and periſh, take heed *England*, take heed man woman, or who ever thou art, take heed thou doe not over burden the patience of God, by new delaies of repentance and reformation, for I heare God complaining, *Behold, I am preſſed under you, as a cart is preſſed that is full of ſheaves. Behold!* ah, how can we behold it without feare and aſtoniſhment? that hee who by a word of his mouth beares up Heaven and Earth, ſhould complaine of the burthen of our ſins as unſupportable, preſſed as a cart that is full of ſheaves, that cracks, and is even ready to burſt under its preſſure; by reaſon whereof you may heare him threatning as well as complaining, *Ah I will eaſe me of mine enemies, and be avenged of mine adverſaries.* Take heed I ſay what you doe, for if the Axletree of his Patience burſt, the burden will fall upon you, *an heavie burden: Behold, the Name of the Lord commeth from farre, burning with his anger, and the burden thereof is heavie*, a burden ſo heavie that you would be glad to change it for hils and mountaines; for ſo I heare ſome crying out, *Mountaines, Fall on us, and Rocks cover us, and hide us from the face of him that ſits on the throne*, &c. at beſt expect that if ye put God to his How longs, now; God put you to your how longs, hereafter; if ye put God to complaine ſtill, *How long* refuſe ye to keep my commandements, and my lawes? *How long* will this people provoke me? *How long* will it be ere they beleeve me, for all the ſignes which I have ſhewed among them? *How long* ſhall I beare with this evill generation that murmur againſt me? &c. *How long* will you turne my glory into ſhame, *how long* will ye love vanitie? *How long* ye ſimple ones will ye love ſimplicitie?

Amos 2.3.

Iſai.1.24.

Iſai.30.27.

Revel.6.17.

Exod. 16. 28.

Numb.14.11.

Verſ.27.

Pſal.4.2.

Prov.1.22.

How

How long ſhall thy vaine thoughts lodge within thee? *How long* ſhall this be in the heart of the Prophets that propheſie lies? *How long* wilt thou goe about, O backſliding daughter? *How long* will it be ere they attaine to innocencie? *How long* ſhall I ſuffer you? *Jer.4.14. Jer.23.14. Jer.31.22. Hoſ.8.5. Matth.17.17.*

If you ſtill, I ſay, put God to complaine thus, look that God will alſo one day *pay you in your own coyne*, & put you to your *how longs*, and then you complaine.

But thou, O Lord, *how long?* *How long* wilt thou forget me, O Lord, for ever? *How long* wilt thou hide thy face from me? *How long* ſhall I take Counſell in my ſoule, having ſorrow in my heart? *How long* ſhall my enemie be exalted over me? O God *how long* ſhall the adverſary reproach, ſhall the enemie blaſpheme thy Name for ever? *How long* Lord wilt thou be angry for ever, ſhall thy jealouſie burn like fire? *How long* Lord wilt thou hide thy ſelfe for ever, ſhall thy wrath burn like fire? Return O Lord, *how long?* Lord *how long* ſhall the wicked? *how long* ſhall the wicked triumph? *how long* ſhall they utter and ſpeake hard things, and all the workers of iniquitie boaſt themſelves? *Pſal.6.3. Pſal.13.1.2. Pſal.14.10. Pſal.19.5. Pſal.89.46. Pſal.90.13.*

Expect that God put you to complaine with your brethren in *Ireland* and *Germanie*.

How long ſhall I ſee the ſtandard, and heare the ſound of the trumpet? *How long* ſhall the land mourne and the hearbs of the field wither? *How long* O Lord of Hoſts, wilt thou not have mercy on Jeruſalem and on the Cities of Judah? *How long* O Lord, Holy and true, doſt thou not judge and avenge our bloud on them that dwell on the earth? *Jer.4.21. Jer.12.4. Zech.1.12. Revel.6.10.*

Expect it, I say, yea and that in the midst of all these sad complaints that be our condition which the Church bewailes :

Psal.74.9. *There is no more any Prophet, neither is any left among us that knoweth How long?* If you aske how long, there be none to tell you How long; or that which is worst, lest it be such an answer as God makes to the Prophet *Isaiah's How long? Make the*
Isai.6.11. *heart of this people fat, and make their eares heavie, and shut their eyes, lest they see with their eyes, and heare with their eares, and understand with their heart, and convert and be healed:* a sad and fearefull commission! *Then said I, Lord, how long? And he answered, Vntill the cities be wasted without inhabitant, and the land utterly desolate, and the Lord have removed men farre away, and there be a great forsaking in the midst of the Land.* This would be a cutting answer (worse then silence) take heed this be your answer; *The backslider*
Prov.14.14. *in heart shall be filled with his own waies:* he loves backsliding, and he shall have his belly full of it, he drawes back from God, and God will draw back from him; he puts God to his *How longs?* and God will put him to his *how longs?* If thus you would not have it befall you, accept the Counsell of the Holy Ghost, *To day*
Heb.3.7.8. *if ye will heare his voice, harden not your hearts*; If you would not *wait long for Gods* Salvation, let not *God wait long* for your Repentance and Reformation; call thou upon thy soul as well as on God, not only *Make no long tarrying, O my God,* but make no long tarrying O my Soule; Remember Salvation hangs not upon a *yeare*, but *a day, To day if you will heare, &c.* and that day is but the τὸ νῦν, the *Now*, the present moment.
2.Cor.6.2. *Now is the accepted time, Now is the day of Salvation.*

Third-

Thirdly, To Gods own people by peculiar Covenant muſt a word of counſell be directed.

2. Vſe. To ſtirre Gods people to godly ſorrow.

Doth God wait for a fulneſſe of ſorrow in you, doe you then haſten deliverance by anſwering Gods expectation, doe you labour to draw water and poure it out before the Lord. More mourners, more ſorrow, more tears, more ſoul affliction: for the Lords ſake, for the Lands ſake: and make haſt, make haſte. *Thus ſaith the Lord of Hoſts, conſider ye, and call for the mourning women, that ye may mourn. Conſider ye,* i.e. gather together all the *humbling conſiderations* both of *ſin* & *wrath*, both *nationall* and *perſonall*. *Call for the mourning women,* i. e. uſe all advantages to worke theſe conſiderations ſo impreſſively upon your hearts, that if it were poſſible *Jeremiahs* wiſh might be fulfilled in you, *Your heads might be waters, and your eyes a fountaine of tears, that you might weep day and night for the ſlaine of the daughter of my people.* *Jer.9.17.* *Verſ.1.*

There want not incentives to this duty, for firſt me thinks I hear the Churches in *Germany*, *Bohemia*, the *Palatinat* with our afflicted ſlaughtered Brethren in *Ireland* cry out to us, *Is it nothing to you all ye that paſſe by?* doth it nothing concerne you? Ye that like the Prieſt and Levite *look on* my wounds and *paſſe on* careleſſe, pittieleſſe, *O behold and ſee whether there be any ſorrow like unto my ſorrow, wherewith the Lord hath afflicted me in the day of his fierce anger*. Pittie me oh my friends, pittie me oh my friends in *England*, pittie me oh my friends in *Scotland*, *for the hand of the Lord is gone out againſt me.* *Motives.* *1. Motive.* The Churches afflictions. *Lam.1.12.*

2. Motive. The ſins of Gods people have an hand in the Churches trouble.

Secondly, Conſider that what evils are upon Sion, you have had an hand in the procuring of them, that fire which you behold devouring Kingdomes, and

and laying waſt Cities and families to the very ground, your ſinnes have either been the coales that have helpt to kindle it, or the faggots which have added to the flame. It is not, (beleeve it) it is not the ſinnes of the prophane Idolatrous multitude, that have made this great combuſtion in Chriſtendome, it is the provocation of his ſonnes and daughters that have cauſed him to hide his face; and therefore let me beſpeake you as the Prophet *Malachi* did the Prieſts of his time (and I pray God with better ſucceſſe) *And now I pray you beſeech God, that he will be gracious unto us, this hath been by your means*, you have had an hand in this great combuſtion; As therefore you have brought the fewell of your ſins to encreaſe the fire of his wrath, ſo caſt on the waters of true Repentance, leſt it break forth and there be none to quench it.

Deut. 32.19.

Mal. 1.9.

3. *Motive.* None ſhall rejoyce with Sion, but thoſe that mourne for her. *Iſai.* 66.10.

Thirdly, Remember that none ſhall *rejoyce with Sion* but thoſe that *mourn with her*. *Rejoyce with Ieruſalem*, and be glad with her all ye that *love her*, and rejoyce for joy with her *all yee that mourne for her*; they and they only ſhall rejoyce in the Churches joy that weepe her teares and mourne her ſorrows, The Prophet *Habakkuk* underſtood this myſtery, and therefore he tells us: *When I heard* (namely, that dreadfull captivity by the Babylonians threatned, *Chap.* 1. from the 6. verſe to the 12.) *my belly trembled, my lips quivered at the voice, rottenneſſe entred into my bones*: A grievous horrour it was that did enervate all his ſinews, and disjoynt all his bones, that one limbe could hardly hang by another, and what was the end of all this? it followes, *And I trembled in my ſelfe that I might reſt in the day of trouble*. Obſerve and conſider it, none ſhall reſt in the day of *trouble*, but

Hab. 3.16.

but thoſe that are troubled in the day of *reſt*.

Fourthly and laſtly, Look abroad and you ſhall find wicked men making haſt to fill up the meaſure of their ſinnes, and therefore doe you make haſt alſo to fill up the meaſure of your ſorrow; they fill up the *bag* apace, they croud in their ſinnes as faſt as they can into the *bag*, as I ſhall ſhew you hereafter; Oh doe you make haſt to fill up the *bottle* with your tears, if the bag be full and not the bottle, we may thank our ſelves & not our enemies, that our deliverance makes no more haſt. Oh let not God wait at thy doore, it may be thy tears, thy ſorrows will doe it, oh let not ſo glorious a deliverance as is already within view, goe back and miſcarry for want of thy Contributions. 4. *Motive.* Wicked men make haſte to fill up the meaſure of their ſins, therefore &c.

I ſhould proceed to make ſome farther uſe of this doctrine, the breaſts of it are full of conſolation, out of which you may ſuck and be ſatisfied; but becauſe the work is long and my time ſhort, I will therefore haſten to the uſe which the holy Ghoſt makes of it, here in the Text, which is to ſtirre up all the people of God, that ſince God waits to be gracious, &c.

They ſhould therefore learne to wait upon God. *Bleſſed are they that wait on him.*

Wherein there are two things.

1. The *duty* of the Saints, *ſcil. To wait on God.*

2. An *Incentive* to the duty, *viz. Bleſſedneſſe*, it is a *bleſſed thing* to; or they are an *happy* people that *wait* on God. *Bleſſed are all they that wait on him.*

Firſt, for the duty.

It is a duty *David* commends to all the people of God under the preſſures and oppreſſions of wicked men. *Wait on the Lord and keep his way, and he ſhall exalt*

exalt thee to inherit the land. When man would thruſt thee down, and caſt thee out of the land, thou haſt nothing to doe, but to *wait on God,* and let nothing turn thee out of thy rode, God *ſhall exalt thee,* and thou *ſhalt inherit* the land.

Pſal. 37.34. The dutie of waiting on God.

And the Prophet preſcribes thee no phyſick but ſuch as he took himſelfe: he gives thee no counſell, but ſuch as he chargeth upon his own ſoule. *Wait on the Lord,* he beſpeaks himſelf, as you may ſee, *verſe* 13. *I had fainted, unleſſe I had believed.* Well, ſaith he, doe ſo ſtill oh my ſoule, wait on the Lord; *wait I ſay on the Lord*; *doe* it, *ſee thou doe it.* I charge thee wait on God, and thou ſhalt not loſe thy labour, *He will ſtrengthen thy heart.* Yea, it is a duty that God enjoyns all his people at all times, *Turn thou to thy God, keep mercy and judgement, and wait on thy God continually.* What ever the ſtrait or danger may be, they have nothing to doe but to repent and reforme, and to wait on God.

Pſal. 27.14.

Hoſ. 12.6.

Conſiſts of 3. Ingredients.

In the opening and preſſing of this duty, I will briefly ſhew you

1. What it is to wait on God.

2. Some directions to get your heart into a waiting frame.

3. Some encouragements or Motives.

For *the firſt* take notice that there be *three eſpeciall ingredients* goe to the making up of this duty, which I will but name, and then preſſe them upon you by way of Exhortation.

1. Ingredient, Faith.

The *firſt ingredient* in waiting on God is, *Faith.*

Heb. 11.1.

Faith is the ſubſtance of things hoped for, the evidence of things not ſeen That is, Faith gives the ſoule a ſubſtantiall, firme and clear bottome to ſtand upon,

while

while it waits upon God, though the things we wait for do not appeare to ſenſe and reaſon; and therefore ſaith *David* in the forequoted place, *I had utterly fainted, unleſſe I had beleeved.* [*I had utterly fainted*] is not the Text; the Hebrew reads onely, *unleſſe I had beleeved*, the other is in the ſenſe. I had fainted, I had ſunk over head and eares in fears and deſpairs, had I not beleeved. *Faith* was the bottome of his waiting on God. *Faith* diſcovered to him on what grounds he might ſtand; as namely, Gods faithfulneſſe, and All-ſufficiency, &c. and therefore he doth ſtill encourage himſelf to hold on this courſe, *wait on God, wait I ſay on the Lord.* He that *beleeveth not*, doth not *wait* but *deſpaire.* And therefore the Schooles define deſpaire to be *Quando animus impoſsibilitate victus, cedit*, when a man taken captive with the apprehenſion of impoſſibility gives over waiting and working, as he did, *This evill is of the Lord, why ſhould I wait on the Lord any longer?* As *Tertullian* obſerves of ſinne, that it is the yeelding up of the ſoule when it is impatient of reſiſting any longer: So may I ſay of deſpaire, it is the yeelding up of the ſoul when it is impatient of waiting any longer.

Pſal. 27.13.

Aquin. 1.2.q.40. *Art.* 4. *deſperatio importat quendam receſſum à re deſideratâ propter impoſsibilitatem adipiſcendi.*

2 *Kings* 6.33. *Nullum peccatum donec animus victus impatientia reſiſtendi.* Tertull. de ira. *Omne peccatum eſt impatientia.* Idem.

The ſecond ingredient is *Patience*; *Waiting* implyes delay, and delay without patience is inſupportable. *Hope deferred makes the heart ſick.* Delay is a ſore ſickneſſe, and patience is the onely cure of it, without which, that ſickneſſe will prove death, *I had utterly fainted, ut ſup.* If we hope for that we ſee not, then *doe we with patience wait for it.* Patience is the very ſoule and life of waiting, waiting without patience is nothing elſe but *fury* and *enraged diſcontent.*

2. Ingredient, Patience.

Prov. 13.12.

Rom. 8.25.

The third Ingredient is *diligence* and *activity*, He that

3. Ingredient, Diligence.

that waiteth for a mercie, muſt ſerve Gods providence in the uſe of all the means which God hath ſanctified for the accompliſhment thereof, it is *diligence* as well as *faith* and *patience* that muſt inherit the promiſes, *We deſire that every one of you doe ſhew the ſame diligence to the full aſſurance of hope unto the end, that ye be not ſlothfull, but followers of them who through faith and patience inherit the promiſes.* Waiting without diligence is nothing but ſlothfulneſſe and ſecurity.

Heb.6.11.12.

These three preſt by way of Exhortation.

Give me leave now to preſſe theſe three upon you by way of Exhortation.

1. Wait Beleevingly.

Firſt then, Wait *beleevingly*, oh thou afflicted, toſſed with tempeſt, and not comforted, whether for the Churches ſorrows, or thine owne ſufferings, *He that ſhall come, will come, and will not tarry.* The viſion is for an appointed time (ſaith the Prophet *Habakkuk* to the Church and people in his dayes) but what ſhall we doe (might they ſay) in the mean time? why, you muſt tarry, *wait for it.* How? it follows in the next verſe, *The juſt ſhall live by faith.* He that cannot beleeve, cannot live; when troubles come, and dangers come, and fears come, his hope will dye, his comfort will dye, his heart will dye, and ſinke within him like a ſtone, as *Nabals* did; get faith, or in a time of trouble you are but dead men. Chriſtians ſhould wait for God, as the husbandman doth for the harveſt. *Behold, the husbandman waiteth for the pretious fruits of the earth,* how doth he wait? as with *patience*, ſo with *faith*. Husbandmen even ſuch as want *divine* and *ſaving* faith, doe yet by a *naturall* faith bear up themſelves in the expectation of a harveſt; a naturall faith, I ſay, ariſing meerly from the obſervation of the conſtant courſe and

Hab.2.3.

Jam.5.7.

circle

circle of providence, wherby he ſees it comes to paſſe (according to the Promiſe and Covenant of God after the deluge) that *Seed-time* and *Harveſt*, cold and heat, ſummer and winter, &c. doe never ceaſe: and therefore herein he doth comfort and ſupport himſelfe over all his coſt, and travell of ſeed-time, his harveſt he hopes will make him amends for all. Let Gods people learne of the Husbandman; and from the conſtant experience and obſervation of Gods faithfulneſſe, and all-ſufficiencie in the conſtant Methods of his providence towards his ſuffring Church and people, learn to wait on God not with a naturall only but a divine faith, and gracious recumbencie of Spirit. *Light is ſowne for the righteous: and joy for the upright in heart. Light is ſowne*, it is *ſeed time* now, it will be *harveſt* hereafter, when *they that ſow in tears, ſhall reap in joy*: when they that carry forth precious *ſeed weeping*, ſhall come againe *rejoycing*, and bring their *ſheaves* with them. *Gen.8.22.* *Pſal.97.11.*

Thus doth the Church beleevingly encourage her ſelfe, *Iſai.25.9. Lo, this is our God, we have waited for him, and he will ſave us: This is the Lord, we have waited for him, we will be glad, and rejoyce in his ſalvation.* See how holily confident ſhe is! it is not *peradventure*, or it *may be*, or *who knowes?* (as ſome where in Scripture) but He *will ſave us*, we *will*, or we *ſhall* rejoyce and be glad in that Salvation which he will vouchſafe unto us. As a wife whoſe husband at his departure ſets her a day wherein ſhe ſhould expect his returne, till the day comes ſhe waits, and ſupports her ſelfe with the approach of the promiſe of his returne: and when the day comes, ſhe waits till dinner time, but he comes not (it may be) till ſupper, and ſhe

cannot ſee him; it growes late, and her ſervants deſire her to goe to bed, for ſurely ſay they the Maſter will not come to night; nay, but ſhe waits ſtill from houre to houre, and reſolves to wait till break of day, for ſaith ſhe, he will come, he *promiſt* me he would come, and he never broke promiſe with me yet; I know he will not faile me now, if he be alive: So ſaith the beleeving ſoul, This is our God, we have waited for him, he will ſave us, he hath *promiſed* to ſave us, if we wait upon him, and he never failed his people yet; and therefore though ſome unbeleeving and diſtruſtfull thoughts would tempt it to lie downe in deſpaire, yet the ſoule reſolves to wait till the day dawne and the ſun of Righteouſneſſe ariſe upon it with healing in his wings. He *will* come, he ſaid he would come; we *ſhall* rejoyce and be glad in his Salvation.

Pſal. 9.10.18.

And therefore let all that mourne for Sion, and ſigh and weep for her preſſures and oppreſſions read over the Promiſes wherein God hath engaged himſelfe for the reſcue and redemption of his perſecuted languiſhing Church and people; and make *Catalogues* of all the *Monuments* and *Experiences* of Gods Faithfulneſſe and All-ſufficiency both *publike* and *perſonall* in making good his Promiſes; the Reſult whereof is *as the waters of Noah*, or as the Covenant which God made upon the drying up of thoſe waters: *ſcil.* that as God ſware then that the waters of *Noah* ſhould no more return to cover the earth, ſo hath he alſo ſworne that a deluge or inundation of affliction and perſecution ſhall no more cover and *drowne* his waiting Church and people *wholly* and for *ever*. *The Viſion* may *be for an appointed time, but at the:*

Iſa. 54 9.

the end it ſhall ſpeake, and not lie, and therefore *though it tarry, wait for it, becauſe it will ſurely come, it will not tarry*; though it may ſeeme to tarry *your time*, it will not tarry *Gods time*; wait *Beleevingly*: it will be your ſupport, *Pſal.* 27. 14. and Gods glory, *Rom.* 4. 20.

Secondly, wait *Patiently*, and that in a two-fold reſpect, *ſcil.* 2. Wait patiently in Oppoſition 1. To reſtleſneſſe of minde.

As *Patience* is oppoſed to { *Reſtleſneſſe.* / *Making haſte.*

Firſt, wait *Patiently*, as *Patience* is oppoſed to *Reſtleſneſſe.* In all the preſſures and oppreſſions that may or doe befall you, whether *Nationall, Domeſtique*, or *Perſonall*, take heed of giving way to *diſquieting* and *diſtracting* feares and perturbations of minde; take heed of uncomely and unchriſtian deporture, either of inward impreſſions, or of outward expreſſions by word or geſture, ſuch kinde of diſtempers the Prophet *David* ſaw *raigning* in graceleſſe people, and *dwelling* in Gods owne children; himſelfe and other of the Saints were too prone to fall into ſuch unbeſeeming fits; and therefore he layes in this Caveat in caſe of the inſultings and prevailings of wicked men; *Fret not thy ſelfe*; impatience doth not onely *Pſal.* 37. 1. 7. not eaſe, but extremely aggravate an affliction: it is not as Oile, but Salt & Vineger in the wound which cauſeth it to *fret*, and ſcald and burne the more. *Reſt in the Lord, and wait patiently for him*; wait patiently for his Promiſe, and reſt in his *worke*, reſt in his *will*: Labour to quiet and calme all thoſe tempeſtuous workings and boilings of ſpirit, with that word wher-

with Chriſt becalm'd the raging ſea, *Peace, be ſtill.* So *David*, Pſal. 42. 5. *Why art thou caſt downe, Oh my Soule, and why art thou diſquieted within me?* haſt thou any cauſe thus tumultuouſly and tempeſtuouſly to riſe and rage within me? Is this done like a *Son of Abraham?* doth this become a *David?* a *Beleever?* a *Child of Promiſe?* will this bring *honour* to *God*, or *eaſe* to thee? *The Cup that my Father giveth me, ſhall I not drink of it?* downe proud heart, be ſtill oh my impatient unbeleeving ſpirit, not a word more, wilt blubber and ſob, and ſullen in this unworthy manner? Peace, I charge thee, fetch another ſigh if thou dareſt; Hope thou in God, is he not *able, faithfull, willing* to help and deliver? did he ever faile thee? fie for ſhame, what a quile is here? thus he queſtions and chides, and charges his owne heart, as the mother the ſullen froward childe, that is like even to ſpoile his face, and even to ſplit his heart in a peeviſh Mood. Doe thou as *David* did, expoſtulate the matter with thine owne impatient heart, chide thy ſelfe with bitter language, *foole, beaſt, mad man* what doſt thou? art got no further yet, after ſo much hearing and praying, and experience? art ſtill to ſeek as if thou hadſt no God, or one, thou dareſt not truſt? Lay charges and commands upon thine owne ſoule, ſay, Hope in God, I charge thee in the Name of God, be quiet, wait patiently upon him; and if the winds and ſtormes will not obey thee, goe, run to Chriſt, awake him, with the Diſciples, *Maſter, careſt thou not that I periſh?* and deſire him to ſpeake the word of command once more, *Peace, be ſtill*; and if he will ſpeak, there ſhall be a gracious calme, and a ſunſhine in thy Soule; ſtormes and tempeſts will obey *Chriſt*, though

Pſal. 73. 22.

though they will not obey *thee*. Remember this, a Christian ſhould give way to no more ſadneſſe and dejection of Spirit, then he can give good reaſon for; *Why art thou caſt downe, &c.*

Againe, wait *Patiently*, as *Patience* is oppoſed to *Making haſte*. Indeed *he that beleeveth will not make haſte*; or at leaſt ſo farre as he beleeveth: for there is in our natures this great evill, that we are quickly weary of our burdens; and make more haſte a great deale to have *them* removed then our *ſins*, which are the cauſe of thoſe *burdens* whether nationall or perſonall. God takes notice of it, and diſcovers it to us, becauſe we will not eaſily diſcover it in our ſelves. *The captive exile haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould faile, &c.* that is, men ſurprized and taken captive in any affliction whatſoever (for it is a figurative ſpeech, and under one kinde of affliction, all is underſtood) makes haſte to be delivered: thinkes every houre a weeke, and every weeke a yeere, and every yeere ſeven till he be ſet free; as a poore wretch taken priſoner in a ſtrange Countrey, reaſoneth thus within himſelfe; Well, this bread will not long keepe life and ſoule together, here I ſhall certainly be ſtarved to death, I ſhall never be delivered; ſo, men in their unbeleeving impatient haſty fits, when afflictions preſſe hard and lie long upon them, reſolve with themſelves, well I ſhall never be delivered, we ſhall never ſee good day more; oh what ſhall become of us, we are undone, we are undone. The Jewes in Captivitie were in ſuch a fit, when they ſaid, *Ezek.* 37.11. *Our bones are dried, and our hope is loſt, we are cut off for our parts*; as if they had ſaid, Do ye tell us of a return

2. In oppoſition to making haſte. *Iſai.* 28.16.

Iſai. 51.14.

from Captivitie? talke ye of seeing Sion againe? a likely matter! dry bones may as soone live again as ever Israel get out of Babylon; no, no, our best dayes are gon; farewell Sion; neither we nor any of ours are likely ever to see thee againe; this Babylonian Captivity will eat us and our children quite out; and there will be an end of us; we are as sure here as a dead man in his grave. And thus because enlargement came not in in *their time*, they would not beleeve it should come *at all*: because they were not delivered *presently*, they conclude they shall *never* be delivered. Thus they that would not *beleeve* the *Captivitie* when *threatned* in the day of their *securitie*, would not now *beleeve* their *return* when *promised* in the day of their *trouble*. Securitie alwayes ends in Despaire. But that by the way. *David* himselfe was in such an hasty moode. *I said in my haste, I am cut off from before thine eyes.* *David* made such *haste* to be delivered, that he thought he should never come out of trouble; no, God will stand by and see me murdred before his face by this bloud-sucker, *Saul*; *I shall one day perish by the hand of Saul*; I am but a dead man; *All men are lyars*: *Samuel* himselfe that told me I should be King: alas, I am cut off in the very sight of God.

Hab.1.5.

Psal.31.22.

Psal.116.

Thus, I say, men make haste to be delivered; and more haste then good speed many times: for by over-hasting their deliverance they many times set it back many degrees by which it had gon forward, while they take not the right course; what is that? it followes in the next vers. *Isai.51.15. But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of Hosts is his Name.* q. d. Men make haste

out

out of their afflictions, but they goe not the right way to worke; they doe not look up to me, *the mighty God*; *I that divided the red ſea*, and *then* when it was *moſt tempeſtuous*, when the *waves* thereof *roared*, and made it a way for my *Redeemed* to paſſe over: I could as eaſily divide the ſeas of affliction, when moſt rough, when *deep calls to deep by the noiſe of the water-ſpouts*; and make a ſafe and a ſpeedy paſſage through them into a place of reſt; I that am *the Lord of hoſts*, and have all the *armies* of Heaven and earth *attending* upon my *command*, I could eaſily ſcatter and deſtroy the Armies of the Rebels; I could and would ſoone have *ſubdued their enemies*, and *turned my hand upon their adverſaries*; with the turning of an hand I would have deſtroyed them, and delivered my people, if they would have learn'd to wait upon me, and ſtay my leaſure: but *I ſaid, in returning and reſt ſhall ye be ſaved, in quietneſſe and in confidence ſhall be your ſtrength, and ye would not*, there is the miſchiefe; if people may not have deliverance in their own *time* and their own *way*, they will have none at all. It was a deſperate ſpeech of that wretch (whether the King or his ſervant, I well know not,) *This evill is of the Lord, why ſhould I wait upon the Lord any longer?* why ſhouldſt thou? nay wretch, *why ſhouldſt thou not* wait upon the Lord longer? thine own mouth ſhall *convince* and *condemne* thee, for if the *evill* were from the Lord, none could *remove* that evill *from thee*, but *he that laid* that evill *on thee*. Fooles in the impatience of their ſpirits doe ſin againſt God and their owne arguments. *Saul* was in a fit of deſpaire and madneſſe when he forſooke God to go to the witch; as if becauſe God would not help him the Devill ſhould.

Pſal. 81.14.

Iſai. 30.15.

2 *Kings* 6.33.

ſhould. It is a dangerous thing to be too quick with God, ſhort-ſpirited men give away their hopes for nothing, it coſt *Saul* both his kingdome and his ſoul too. *To morrow ſhalt thou be with me,* ſaid the Devil; Happy had *Saul* been if God had ſaid ſo, and it may be he might have heard thoſe words from God, if he had uſed as much pains and patience in ſeeking God, as he did the Divel.

David was in a ſweet temper in his affliction, which he reports to all the world for their imitation. *I waited patiently for the Lord.* How long did he wait? himſelf will reſolve you, even till he cryed *himſelfe weary*, his *throat dry*, and his *eyes dimme*. *I am weary of my crying, my throat is dried, mine eyes faile while I wait for my God.* Oh invincible patience! unconquerable expectation! though he was weary *in* waiting, he was not weary *of* waiting.

Pſal. 40.1.

Pſal. 69.3.

And truly *David* loſt nothing by it, for ſo it follows, *And he enclined unto me and heard my cry. He brought me alſo out of an horrible pit,* &c. *And he hath put a new ſong within my mouth. David praying* is at length *David ſpeeding. David ſinking* is now *David riſing. David walking, David waiting* is now *David ſinging, David triumphing.* What followes? *Many ſhall ſee it and fear, and ſhall truſt in the Lord.* Oh that you would! oh that you might be *ſome* of the *many*, that from ſuch experiments of your owne and others would learn to *ſee, fear*, and *patiently wait* for, and *truſt* in God. A bleſſing would tread upon your heels, as on the heels of theſe words, *verſe* 4. *Bleſſed is the man that maketh the Lord his truſt, and reſpecteth not the proud* (the enemies of God how great and proud ſoever) *nor ſuch as turn aſide to lies.*

Pſal. 40.2.3.

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The Apoſtle calls them to this exerciſe of patience in their temptations and trials, *Let patience have her perfect worke.* There is a *work* of patience, and there is a *perfect work*; to bear a *little burden* a *little while* is a *work* of patience, but to beare the *heavieſt burden* and a *long time*, this is a *perfect work*: but how long may ſome ſay? the Apoſtle will anſwer, *Be patient Brethren till the comming of the Lord. Till his comming?* when? not in the *laſt judgement*, (I conceive that not the meaning in this place) but till his coming in this or that particular *deliverance* out of any triall or temptation. In brief, as *long* as the Lord *ſtaies*, ſo *long* to *wait*, this is to let patience have line and rope, a *perfect worke*: His inſtance of the husbandman ſhews this to be the meaning, *Behold the Husbandman waits for the precious fruits of the earth, and hath long patience for it*: how long? it follows, *till he receive the early and latter rain. Be ye alſo patient*; i. e. be ye alſo *ſo* patient, patient till ye *receive*, patient till ye *reape*, wait, and wait patiently, as patience is oppoſed to making haſt, wait till the comming of the Lord, and be of good chear, ſaith he, *it draweth nigh.* So may I ſay, it draweth nigh, nigh to thee, *beleeving, patient* ſoule, nigh to *England*, as I ſhall ſhew you hereafter. *Be ye alſo patient, ſtabliſh your hearts, for the comming of the Lord draweth nigh.*

James 1.4.

James 5.7.

Well, wait patiently, as patience is oppoſed to { Reſtleſneſſe. / Making haſt.

Remember the word of our Saviour (and I have done with this branch) *In patience poſſeſſe ye your ſouls.* Patience is a poſſeſſion, better and richer then all the poſſeſſions in the world, for it is the poſſeſſion

Luke 21.19.

of *owes ſoule*, without it a man is not *owner* of his own ſoule, and *what ſhall a man gain if he get the whole world and looſe his owne ſoul.* He that hath loſt his patience hath loſt his ſoul, he is *beſides himſelfe*, a mad man, *furor ira brevis*, paſſion is a little *phrenſie*: recover your patience, and you recover your wits; poſſeſſe patience, and you poſſeſſe your ſelves, your ſouls, and with your ſouls all things elſe: and therefore in all your troubles *wait on God, till he ariſe to the prey,* to the help; Wait *beleevingly*, wait *patiently*.

Zeph. 3.8.

3. Wait diligently.

Thirdly, Wait *actively*, wait *diligently*, waiting is no *idle poſture*, or *ſitting ſtill*, no *lazy expectation* which is the poſture of moſt; ſo is the report that the *walkers* who went to and fro through the earth gave in to the Angell, *Behold all the earth ſitteth ſtill, and is at reſt*, truly if it be peace and plenty within mens private walls, if the beams of God ſhine upon their tabernacle, the publike condition of Sion, the ſinnes or ſufferings of the Church are little laid to heart with moſt men, they can eaſily be perſwaded to wait for the taking off of publike burdens, eſpecially ſpirituall, that *yoke which neither we nor our fathers have been able to bear*. They can be content well enough to wait for Reformation, and let it come at leiſure, God may come or goe, and ſtay as long as he pleaſe, and they will wait his leiſure, but it's idly and lazily and ſecurely, they will doe nothing toward the mending of the matter. The Apoſtles complaint may be revived in our later times, *All men ſeek their owne, not the things of Jeſus Chriſts*. Their *own pleaſures*, their *own profits*, their *owne ends*, their *own advantages: not the things of Jeſus Chriſt*, not *Chriſts Truths*, not *Chriſts Ordinances*, *worſhip*, not *Chriſts kingdome*, *glory*,

Zech. 1.10.11.

Phil. 2.21.

glory, greatneſſe, &c. And there are not a *few* of this temper, but *many*; *All, all* ſeeke their owne, all indeed to ſpeak of.

Had not the *Common wealth* been kept in bondage as well as the *Church*, had not *civill freedome* been taken captive as well as *ſpiritnall*, and had not *mens particular Intereſts* been bound up in the *publike concernments*, how few would there have been think ye, that would have ſtept over their threſholds and embarkt themſelves, and all their intereſts in the quarrell and cauſe of Jeſus Chriſt and his precious Goſpell?

But God hath been pleaſed in much mercy to begin to awaken the Kingdome out of that deep ſleep of [a] *Laiſh* ſecurity, which threatned us with a [b] *Laiſh* deſtruction (as I ſhall ſhew you more fully in this enſuing diſcourſe) wherefore let every one awake and rouze up himſelf *to goe forth to the help of the Lord againſt the mighty*, and to ſerve the goodneſſe and providence of our God (which hath prevented us) in a *diligent operative active* way, according to thoſe faculties and proviſions wherewith God hath furniſht every one in their ranke and ſtation. None ſo meanly inveſted, but may doe ſome thing toward Sions enlargement, either by command, authority, learning, riches, counſell, encouragements or prayers. Be doing ſome thing though it were but to carry a letter for Jeſus Chriſt; if thou haſt not gold, ſilver, precious ſtones, blew, ſilk, purple, fine twined linnen, &c thy *Badgers skin* and *Goats hair* may contribute ſomething, and be accepted towards the building of the Tabernacle, the Tabernacle of *David* that is fallen, *Vp and be doing, and the Lord be with thee.*

[a] *Judg.* 18. 7.
[b] *Jerſ.* 27. 28.

Conſider God waits to be gracious to his people, he waits for opportunities that he may doe his people good in the beſt ſeaſon : but he doth not ſit ſtill all that while, *He hath prepared his throne for judgement*, Pſal. 9. 7. *and he hath prepared the inſtrumeuts of death for the enemie*, Pſal. 7. 13. He is *preparing* the mercy for his people, and them for the mercy ; and when he hath fitted them for mercy, he will ſhew them mercy. God as the Schools ſpeak is *ſummè activus*, a pure act, a living God ; The Lord Jeſus was exceeding active while he was on earth ; *He went up and down doing good*, &c. The Divel waits for mens ſouls, but he doth not ſit ſtill all that while,

1 Pet. 5. 8. *He goeth up and downe like a roaring Lion ſeeking whom he may devoure.* Our enemies wait to doe miſchiefe and to deſtroy us, but they doe not ſit ſtill all this while, they are counſelling and plotting, laying ſnares

Pſal. 64. 5. 6. and digging pits, preparing the inſtruments of cruelty and death : They are (we ſee) skilfull and apt to deſtroy.

Is God active to ſave ? was the Lord Chriſt active to redeeme ? the Divel and damned men active to deſtroy ? and ſhall we alone ſit ſtill and doe nothing for our own ſafety and enlargement ? Oh *prepare to meet your God*, Amos 4. 22. with prayers, tears, reformation, ſeaſonable and proportionable fruit to all his coſt and pains beſtowed on us. Prepare to meet your enemies with all kind of artillery both of nature and grace, that you may not be afraid to ſpeak with them in the gate, or rather that you may be able to keep them off, that they may never come ſo neer you, they are more eaſily *kept* out then *caſt* out. Know ye not that the vowes of God are upon you ?

hath

hath not God brought you into the bond of the *Covenant*, for the maintaining of the *Goſpel*, his *Majeſties Perſon*, *Honour* and *Poſteritie*, the *Priviledges of Parliament*, the *Liberties of the Subject*, and *mutuall defence and ſafetie with your lives, power and eſtates?* Now therefore brethren and beloved clothe your ſelves with faith, courage and reſolution ſutable to the great engagements which in the preſer ce of *God*, *men* and *Angels* you have laid upon your own ſoules, to wait on the *Power*, *wiſdome*, and *goodneſſe* of God, which is gon out before you in all juſt and honourable waies, every one in his place for the making good the oath of God; and the ripening and haſtning of our deſired enlargement and Salvation; leſt otherwiſe while we ſit downe in an idle and prophane ſecurity; the enemies rage our owne guilt and perjury, dig our graves for us, and over our tombe be inſcribed this Epitaph:

Here lies England that dyed to ſave the charges of defending themſelves.

Oh *England* wait thou upon God, but wait not *ſleepingly* but *ſeekingly*: eſpecially wait upon him in prayer, in dayes of humiliation, in reforming your ſelves and families, in purging your hearts and lives from whatſoever may hinder or retard our deſired and expected deliverance: that we might be able to ſay with the Church, *In the way of thy judgements have we waited for thee, O Lord, the deſire of our ſoule is to thy Name, and to the remembrance of thee.* Even in this ſence alſo, *Bleſſed is that ſervant whom the Lord when he commeth ſhall finde ſo doing*, ſo waiting *Beleevingly*, *Patiently*, *Actively*. More might be added for the qualifying of this duty of waiting on God, but Iſai. 26. 8.

I have farre to goe, and therefore muſt haſten to the ſecond thing I undertooke, and that is to lay downe ſome *Helps* or *Directions to get our hearts into a waiting frame and diſpoſition.*

Meanes or Directions to perſwade the heart to wait on God.

To this end I will briefely propound to you a few *Conſiderations*, which I ſhall deſire every one to work upon his heart by deep and ſerious meditation: for it is *heart-work*, and therefore muſt be done by taking much paines with our owne hearts and ſpirits, by meditation and prayer.

1. The Inſufficiencie of ſecond cauſes.

2 *Kings* 19.35. Gods All-ſufficiencie.

Firſt therefore conſider the *emptineſſe* and *vanitie* of all *Creature-ſuccours*, and the *fulneſſe* and *All-ſufficiencie* of *divine helpe* and *protection*. *Sennacherib* brings with him an hundred foureſcore and five thouſand armed men, and ſits downe with them before Jeruſalem; an army one would have thought able to have conquer'd a whole world before it; who would not have given Jeruſalem for loſt? and who would not have ſaid, that had gone out of town and left Jeruſalem in ſuch a taking, within a few weekes after, by this time Jeruſalem is utterly deſtroyed? and yet behold before the next morning they are but ſo many dead corpſes. God ſends out *Gideon* with but three hundred poore unarmed men, to encounter a mighty innumerable hoſt of the Midianites, and crownes them with victory and triumph; a thouſand ſuch inſtances might be multiplyed. Holy *David* had this obſervation in his eye and heart, when he prayed ſo earneſtly, *Give us help from trouble, for vaine is the help of man*: in the former verſe he askt a queſtion, and anſweres it himſelfe, *Who will bring me into the ſtrong Citie, who will lead me into Edom?* can *Joab* my Generall, and all mine

Iſai. 17.13.

Judg. 7.

Pſal. 6.11.10.

hoſt

hoſt doe it? or if I ſhould hire thouſands of Egyptians, and ten thouſands of the Aſſyrians will they ſerve the turne? no, the horſe and the rider *will not, cannot* doe it, *Wilt not thou O God?* if thou wilt not, it will never be done while the world ſtands; while *thou haſt caſt us off, and haſt not gone out with armies*; we have been beaten, and gone down the wind before the baſeſt and moſt contemptible of our enemies, whom ſometimes we would have laughed to ſcorne, as poore inconſiderable wretches, but now every one is too hard for us, and can crow over our heads. Now upon this foundation he builds this Petition, *O give us helpe from trouble, for vain is the help of man*; all the help of man will do us no good if thou help not: and hereupon he doth raiſe up himſelf to a ſweet and holy dependance upon God; *In God we ſhall doe valiantly*, q.d. the Creature cannot, God can, God will. I will wait upon him. See how this conſideration fetcht off the people of Iſrael from their carnall confidence, *Jer.* 14. 22. *Are there any of the vanities of the Gentiles that can cauſe raine*, i.e. are there any of the idols of the heathen whom they *vainly*, and fooliſhly, and falſly call gods, that can cauſe raine? they had indeed in times of drought ſought to theſe poore dirty *vanities* for raine, but alas they were not able to create one drop of water. Can the heavens give ſhowres? they had waited on the heavens; they had obſerved the windes and the clouds, and the ſignes and tokens of heaven; and when the wind blew South, and the Moon chang'd; and the ſkies looke red and louring; and ſuch and ſuch planets met in their Conjunction; and when the clouds gathered together, and the like: then they ſaid

Jer. 14. 22.

Matth. 16. 3.

Now

Now it will raine, ſurely before it be long we ſhall have ſome ſhowres: thus they ſtudied their Almanacks more than their Bibles, lookt up to the heavens of God more than to the God of heaven for raine and ſhowres. But when God had confuted all their lying obſervations, then they could ſee and confeſſe their idolatrous folly; for ſo the queſtion implies a ſtrong negation, *Is there any of the vanities of the Heathen?* Oh there is not, there is not; can the Heavens give ſhowres? oh they cannot, they cannot, the Heavens of God cannot let fall a drop of rain, but by the command of the God of Heaven; no, no, thou art he that muſt doe it, O Lord our God; thou, thou only: and what then? why now ſee how they raiſe up their hearts into a ſweet humble beleeving, patient waiting Reſolution, *Therefore we will wait upon thee.* We will wait no more on the Heathen vanities, we will wait no longer on the heavens, but on the God of the Heavens; He that made the Heavens, he onely can command the Heavens; we will wait on thee; *For thou haſt made all theſe things.*

Take along with you a parallel place, *Jer.*3.23. *Truly in vain is Salvation looked for from the hils, and from the multitude of mountaines,* i.e. either from their *Idols* who were plac'd and worſhip'd in the Hils and mountaines, or from *Princes* and *Nations* who overlooke their neighbours as much as the hils doe the poore low vallies, or the mountaines the little hils; yea though there were multitudes of them, hils upon hils, mountaines upon mountaines, people upon people, armies upon armies, multitudes of nations and people united and combined together with power and policie, *in vaine* is ſalvation, deliverance and reſcue

ſcue looked for from them all; they had found it by dear-bought experience, and ſo they confeſſe, ver. 24. *for ſhame hath devoured the labours of our fathers*, &c: when the Egyptians were upon them, then they ran to Aſſyria for helpe, and when the Aſſyrians came againſt them, then they fled to Egypt for ſuccour; *Ephraim is a ſilly dove without heart, they call to Egypt, they goe to Aſſyria.* Hoſ. 7. 11. And they wearied themſelves in running about for help and deliverance, from one Countrey to another, and from one people to another, but all would not doe; all they got for their labour and travell was but *ſhame and ſorrow*, as it was threatned, *They ſhall be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory. And they ſhall ſay in that day, Behold, ſuch is our Expectation whither we flee for help*; and ſo they did indeed as here, *Shame hath devoured our labours, our flockes, and our heards, our ſonnes, and our daughters, we lie downe in ſhame, and our confuſion covereth us, &c.* Jer. 2. 36. Iſai. 20. 5. 6.

Now from this conſideration the like inference is implyed here, which they made before in the former place; *Therefore we will wait upon thee*; and it is expreſt in ſome ſuch language, *Hoſ.* 14. 3. *Aſhur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the work of our hands, Ye are our gods; for in thee the fatherleſſe finde mercy.*

Brethren, let their folly and our own too teach us wiſdome; and from ſuch experiences lets learne to diſpute and reaſon our ſelves into a ſweet holy waiting frame of heart. Second cauſes will not doe, It is not armies, nor Kings, nor Parliaments that can deliver us; it is not the multitudes nor combinations of creatures that can help us, Therefore we will wait

upon God, *My ſoule wait thou only upon God: for my*
Pſal. 62.5. *expectation is from him. In the Lord Jehovah is ever-*
Iſai. 26.4. *laſting ſtrength:* or as the Hebrew expreſſeth it, *A rock of Ages:* one Age paſſeth away but the Rock remains; another Age dyes, but the ſucceeding Age findes the Rock in its place, unmoveable; and ſo from age to age to thouſand generations the Rock remains; the Creature is but a Rock of an age, a yeere, a moneth, a day, it may be quickly beat down about
Iſai. 26.20. our eares: away Chriſtian to the Rock, the *Rock* of *Eternity*, there hide thee, there wait till the indignation be overpaſt.

Prov. 18.10. *The Name of the Lord is a ſtrong Towre*, or *Munition*
Iſai. 33.16. *of Rocks*, as *Iſai.* 33.16. Rocks *within* Rocks, Rocks *beneath* Rocks, Rocks *above* Rocks; Rocks ſo *deep* no Pioner can undermine them, Rocks ſo *thick* no cannon can pierce them, Rocks ſo *high* no ladder can ſcale them.

Object. I but there he may be ſtarved for want of bread, no: *bread ſhall be given him*; bread, and it ſhall coſt him nothing, it ſhall be given; I but a Rock is a dry place though ſtrong, there he may be chokt for want of water; neither: *his waters ſhall be pure*; God is an everlaſting fountaine as well as an everlaſting Rock. He can and will fetch water out of the Rock for his thirſty people that take Sanctuary in him. Oh *runne hither and be ſafe*; and by this Conſideration winde up your hearts with *David* into a waiting
Pſal. 59.9. frame, *Becauſe of his ſtrength, I will wait upon God, for God is my defence.* No *ſtrength* but in the Lord *Jehovah*, no *defence* but in the *Rock of Ages*; Therefore will I wait on God.

Secondly, conſider God hath waited a long time for

for us. How long did God wait upon thee before thy Converſion? calling, inviting, intreating, beſeeching, wooing, promiſing, ſwearing unto thee, and thou wouldſt not heare? How long haſt thou made Chriſt wait at thy doore ſince thy Converſion? and knock there many times for entrance, *till his head hath been wet with the dew, and his locks with the drops of the night*, i.e. very *long*, very *late*. Well, thinke with thy ſelfe if God waited ſo long for me, it is but an equall and an eaſie cenſure, if he make me *wait* a little while for him. If we ſhould make a King wait at our doores an houre, it were more then if he ſhould make us wait at his gates a week, a moneth, a yeere. *I will beare*, ſaid the Church, *the indignation of the Lord, becauſe I have ſinned againſt him.* We will wait (may we ſay) the Lords leaſure, becauſe we have made him wait upon us a long time, it is the Churches reſolution in the ſame place, *verſ.* 7. ſhe had conſidered her carriage againſt God in the former part of the Chapter, and could ſee nothing but murder and oppreſſion, and covetouſneſſe, and treachery, and diſloyaltie, and diſobedience, &c. in the midſt of her ſtreets, and therefore concludes, Well, I have made God wait all this while under my ſinnes, therefore I will wait under his puniſhments, *I will look unto the Lord, I will wait for the God of my Salvation*, my God *will heare me*. Gods patience under our ſins may well purchaſe our patience under his afflictions.

2. God hath waited for us.

Cant. 5. 2.

Micah 7. 9.

Verſ. 7.

Thirdly, yea conſider, that even now, it is *God* that waits, not *we*. God yet waits for us rather then we wait for God: for ſome of thoſe purpoſes which I diſcovered to you in the opening of the words. He is ready at this inſtant to give deliverance, but we have

3. God doth wait now.

not been, neither are to this day fit to receive deliverance, elſe we had had it before this time. The Patient under his corroding and purging phyſick, cals for his cordials and reſtoratives, and complaines of his Phyſitian, if he delay him, as if he made him ſtay too long for his cordiall draughts: whereas in truth, the Phyſitian ſtayes for him, not he for the Phyſitian; the cordiall is ready in the Phyſitians cloſet, were the Patient fit for it: but alas the malignant poyſonous humor is not yet purged and eaten out; to give a cordiall before that time were to gratifie and ſtrengthen the diſtemper, not the patient.

Thinke thus with your ſelfe when nationall and perſonall preſſures ſeeme to lye too long: Oh if we, or I were fit for delivereance we ſhould have deliverance; God hath no delight to afflict more then need; were our pride and idolatry, and ſelfe love, and other malignant diſtempers purged out, deliverance would come in a'one, God waits for me; I will wait for him: *The Lord waits that he may be gracious, &c.*

4. The bleſſing doth not conſiſt ſo much in the removing as in the ſanctifying of an affliction. *Pſal.* 94 12.

Fourthly, conſider that the bleſſing doth not conſiſt in the *removing* of an affliction, whether publike or private, but in the *ſanctifying* of it. *Bleſſed is the man whom thou correcteſt and teacheſt in thy Law.* He ſaith not, Bleſſed is the man who *was in priſon*, and *is enlarged*; nor bleſſed is the man who *was ſick*, and *is recovered*; nor bleſſed are the people, who were likely *to have been conſumed* by civill warres, but now *a Pacification* is made, all warres are huſht and gone, and the like; but bleſſed is the people or perſon whom thou *correcteſt* and *teacheſt*, when *teachings* go along with *corrections* there is the bleſſing; when by affliction

affliction God teacheth a people or perſon, the *ſinfulneſſe of ſinne*, the *bleſſedneſſe of exact walking*, the *emptineſſe of the Creature*, and the *fulneſſe of Chriſt*, they are bleſſed indeed. So *David* acknowledgeth, *It is good for me that I have been afflicted*: wherein? *that I might learne thy ſtatutes*. By his afflictions God taught him to walk more *exactly*, and therein conſiſted his happineſſe. *It is good for me*; Oh I would not have beene without this affliction for a world. And therefore if you would not *make more haſt then good ſpeed* out of your afflictions, labour more to get them *ſanctified* then *removed*; chuſe rather that the affliction ſhould lie upon thee all thy life then be removed before God hath done thy ſoule good by it: and by this conſideration, work thy heart in a waiting frame. *Pſal.*119.71.

Fifthly, learne to prize a waiting frame of heart more than a preſent deliverance: God may give a *deliverance in wrath*, but he never gives a *waiting frame of heart*, but it is *in love*. *Impatience*, *frowardneſſe*, and *unbeliefe* may wreſt a temporary deliverance out of Gods hand, but a woe will tread upon the heeles of ſuch a deliverance; ſuch a deliverance makes way for a greater judgement. But a waiting frame of Spirit is a Grace gotten by the exerciſe of Grace, given in grace and favour, a ſpeciall fruit of Gods Love, and an infallible forerunner of a gracious enlargement: when God hath brought us to this that we can freely and cheerefully ſay to God, *Thy will be done*, God is ready to ſay ſo to us, *Bleſſed* are they that *wait* for him.

I have done with the Directions how to get your hearts into a waiting frame; but I would not that

you ſhould have done with them alſo: but doe with them as you doe with oyle to a ſtiffe joynt, rub and chafe them upon your hearts by deep and frequent meditation and prayer; for remember that a waiting heart is a *gift* and *grace* of God, and muſt be fetcht out of the bloud of Chriſt; *wraſtle* with God for it, and never let him goe, till he *bleſſe* you with it. ¶

I come now to the Motives and encouragements which lye in the heel of the Text, *Bleſſed are they that wait upon him.*

Motives to wait on God.

It is a bleſſed thing to wait on God; Or, *They be bleſſed that wait on God.* And that in divers reſpects.

1. They ſhall not be aſhamed that wait on God. *Iſai.* 49.23.

Firſt, They that wait on God ſhall be bleſſed in the *accompliſhment of their hopes*, in the *anſwer of their expectation. They ſhall not be aſhamed that wait for me.* It is a ſhame to a man when he waits and miſſeth of his expectation. *The troops of Tema looked, the companies of Shebah waited for them*, Job 6.19. namely, for the ſtreams of brooks, *verſ.* 15. which they ſaw when they paſſed by that way in winter, but now in the heat of ſummer, when they ſtood in moſt need of them, when their tongues were ready to cleave to the roofe of their mouths for thirſt, *they were vaniſht and conſumed out of their places*, verſ. 17. What then follows? *They were confounded becauſe they had hoped, they came thither and were aſhamed.* Such is the fruit of creature confidence, and waiting on ſecond cauſes, when God is left out or neglected: Second cauſes may prove abortive; Parliaments may miſcarry; Navies may be broken with furious ſtorms, 1 *Kin.* 22. 48. Armies may be like leaves driven with the wind, *Men of low degree are vanity, and men of high degree are* (worſe) *a lye.* All the Creature is but an Egyptian

an reed to truſt to. Such were *Job*'s brethren and friends to him in his diſtreſſe, *My Brethren have dealt treacherouſly as a brook*, &c. verſ. 15. Such were Egypt and Aſſyria to Iſrael, *They ſhall be afraid and aſhamed of Ethiopia their expectation, and of Ethiopia their glory*: But *they ſhall not be aſhamed that wait for God.* Old *Jacob* waited for the ſalvation of God, and ſaw it in *himſelfe* and his *children*; *temporall* and *eternall*. *David* waited for God and was delivered out of the mire, where others would have ſunke and periſht, and was ſet upon a rock, a throne eſtabliſhed ſurer then a rock on the promiſe of God, *Thy throne will I eſtabliſh as the dayes of Heaven.* Good old *Simeon* waited for the conſolation of Iſrael, and ſaw it, and embraced it in his armes.

Iſai. 20. 5. *Gen.* 49. 18. *Pſal.* 116. 1. 2. 3. *Pſal.* 89. 29. *Luke* 2. 25. 27.

Oh all you that with *Jacob* have waited for God's ſalvation, and with *Simeon* have waited for the conſolation of our Engliſh Sion, be of good chear, you ſhall not be aſhamed of your expectation; wait and wait *beleevingly*; wait, and wait *patiently*; wait, and wait *actively*; Surely the Lord will wait to be gracious to *England*; ſurely he will be exalted that he may have mercy upon *England*. *The expectation* of his *poor* waiting ſervants in *England* ſhall not periſh for ever; It may be *deferred*, but it ſhall not *periſh*. And therefore if God be waiting to be gracious, let us ſtirre up our ſelves to wait till he be gracious.

Pſal. 9. 18.

And me thinks it ſhould not be long firſt; that voice ſeems to ſound in mine eares. *Thus ſaith the Lord, keep judgement and doe juſtice for my ſalvation is neer to come, and my righteouſneſſe to be revealed.* The righteous ſalvation of God toward his poor people in *England* is *comming*, and that not farre off, It is *neer*

Iſai. 56. 1.

to

to come and *ready* to be *revealed.* God certainly my Brethren, intends to doe good to *England,* and (I could beleeve) it is neer, even at the very door, only if our unbeliefe and impatience doe not ſet back the clock of providence, and turn that journey into the land of promiſe which might be diſpatcht, in forty dayes into a forty years pilgrimage, through a wilderneſſe of danger, difficulty and oppoſition.

I ſay therefore to encourage and *bribe* all Gods people to a beleeving, patient, active waiting-for of God, *His ſalvation is neer to come, and his righteouſneſſe at hand to be revealed.*

Iſai.62.11.

And though I cannot preach this good newes to *England* as the Prophet did to Iſrael by immediate revelation; yet I ſpeak not without good grounds of warrantable obſervation: for while I obſerve whereabout the *finger* of God is in the Diall of Providence, I doe humbly conceive I may tell this good news to all that fear God, and wait for him in *England, Behold thy ſalvation commeth, behold his reward is with him, and his work before him.*

That therefore I may not conceale from you the bottome and foundation of my humble confidence, I ſhall diſcover to you ſuch Arguments as in my obſervation of the times I have collected together; which By that time you have throughly viewed and ſeriouſly obſerved what proportion they hold with Scripture, that eternall rule of truth, comfort, and hope; and with the methods and diſpenſations of God toward his Church and people held out therein, I ſhall leave every ſpirituall diſcerning eye to judge what ſtrength they bear, and with what comfort and encouragement they doe invite you to *wait* upon God.

Rom.15.4.

There

There be therefore twelve Argu ments that put me into good hope that God is waiting to doe good to *Englan.*, the moſt like the teeth of the Spouſe compared *to a flock of ſheep which goeth up from waſhing,* every one *beareth twins*; and if there be any that goe ſingle, there be others of ſo fruitfull a wombe, that they will make up the number with a liberall overplus. *Surely there is none barren among them.* *Cant. 6.6.*

Twelve Arguments that God is doing good to England.

Twelve Arguments that God is doing good to *England.*

Firſt, Is the neer *approch of Babylons downefall*; of which we have the conſent and harmonie of a threefold conjecture. First Arg. The approch of Babylons downfall conjectured 1. by a propheſie. *Dan.* 12.11.

The firſt is hinted to us from the 12. *Dan.* where we find a Propheſie of the *finall reſtauration of the Jewes*, and the 11. *verſ.* expreſſeth the time, which is 1290. *years after the ceaſing of the dayly ſacrifice*, and the ſetting up of the *abomination of deſolation*, which is conceived to be in *Julian's time*, who did eſſay to rebuild the *Temple of the Jewes*, which was an *abomination* to God; who therefore to ſhew his *juſt deteſtation* thereof *deſtroyed* it by *fire* (out of the earth) *tearing* up the very *foundation* thereof to the nethermoſt ſtone, this was in the year 360. after Chriſt, to which if you adde 1290. years, it will pitch this calculation upon the year 1650. And before this full and finall reſtauration of the Jewes (when ever it comes) *Babylon* muſt down, *Rome* muſt be deſtr yed, and it is very probable that theſe may be beginnings of *that glorious work*, which conjecture is ſtrengthened from a

Second conjecture bottom'd upon the propheſie of

The ſecond conjecture of the approch of Babylons downfall from the effuſion of the 7. Vials. *Revel.* 16.

the *ſeven Vials*, The effuſion whereof is by the beſt Expoſitors concluded to be ſo many *degrees* of the *ruine* and *deſtruction* of the *Beaſt*: For as he aroſe by ſeverall ſteps and gradations, ſo he muſt decreaſe by proportionable meaſures and abatements. This all or moſt agree on, though they differ exceedingly in the ſeverall expoſitions of the Vials themſelves, and it were as needleſſe as it is an endleſſe labour to preſent them all before you. I ſhall content my ſelf to ſet in your view a few of thoſe opinions which are moſt received, by the harmonie whereof you may make ſome gueſſe what probability this conjecture of the approch of Antichriſts downfall carrieth with it.

Viall. 1. *Verſ.* 1.2.

The *firſt Viall* which was powred out upon the *earth*, verſ. 2. ſeems to expound it ſelf to be a plague powred upon *the men that had the mark of the beaſt, and worſhipped his Image*. that is to ſay, upon the ordinary people or the common ſort of Papiſts which (like the earth) are the *loweſt* and *baſeſt part* in the kingdome of Antichriſt, the *footſtoole* upon which he treads.

That which ſome conjecture, that by *earth* ſhould be meant the common ſort of *godly Chriſtians* plagued and perſecuted by Antichriſt, bears no probability at all, or the leaſt that may be; for by that interpretation *Antichriſt* himſelfe muſt be the *Angel* that *pours* out this *viall*, and godly Chriſtians thoſe which receive the *marke of the Beaſt*, for upon the effuſion of this viall, the plague broke out upon them that had received that mark.

Viall 2.

The *ſecond Viall* was *poured out upon the Sea*, on the *world*, and the *great ones* thereof, ſay ſome, but not with much likelihood of truth; for that I conceive

to,

to be not only a warrantable but an undeniable rule which ſome judicious expoſitors lay down; *viz.* that the generall *ſubject* of all the Vials is the *Antichriſtian Church* or *world*, and the particular ſubject whereupon each ſeverall viall is poured out is ſome *part* or *thing* in that Antichriſtian ſtate. And therefore they ſpeak with much more probability, who by *Sea* underſtand the *Doctrine*, *Religion*, *Worſhip*, and *Ordinances* of that Antichriſtian Church, which was gathered together into *one body*, as it were into *one Sea*, and *combination of waters* in the *Counſell of* Trent, and was then ſeparated from the Orthodox Chriſtian Doctrine of the Scripture (as *the waters from the drie land in the third dayes creation*) and might well be called a *Sea*, the Doctrine of the See of *Rome*, or the *Sea* of that Romane doctrine. Upon which when *Chemnitius* and *others* after him had *poured* out their *Vials*, this *Sea* turned into *bloud*, i. e. it was *diſcovered* and *convinced* to be a *bloudy* Religion, a *dead* Doctrine, a *mare mortuum*, a deep Sea of *thick*, *black*, *ſtinking* bloud: it being a doctrine that doth not hold forth the *clenſing*, *quickning*, *pacifying*, *purifying* bloud of the *Lord Jeſus*, as the Sea in *Solomons* Temple did; but it holds forth *the bloud of a dead man*, a *dead Chriſt*, and *dead Ordinances*, dead to any ſpirituall life, fitter to *pollute* then to *purge* the Conſcience; yea a doctrine that teacheth *bloud*, the *murdering* of Kings, the *maſſacring* of the people and members of Jeſus Chriſt.

Gen. 1.9.10.

Heb. 9.14.

There be that by *Sea* chuſe rather to underſtand whole Nations, People, Kingdomes, Provinces, Dioceſſes, as in *Luthers* time; The Reader may pleaſe himſelfe, and if he would have more variety looke

into thoſe Authors that have written on this ſubject, and he may have enough; but that is not my work.

Viall. 3. *Verſ.* 4. The *third Viall* (therefore) is poured out *on the rivers and fountains of waters*, which are the *Romane Tyrants and perſecutors* as ſome conceive: for *they became bloud* too; *bloudy* Tyrants, *bloudy* perſecutours, like their doctrine. And this opinion is not contradicted, but extended in a larger ſenſe by others, to *Popiſh Biſhops, Prieſts Jeſuites*, aud all other *Eccleſiaſticall perſons*, Agents and Factors for Antichriſt; who, as the *Rivers* doe the Sea, carry forth this bloudy Religion and doctrine, and worſhip through the earth *to and fro* among the Nations, and then like the Rivers *run back again* into the Sea from whence they came, and fill it againe with the riches and revenues of the Nations, till they have drain'd the whole world into that immenſe Ocean.

This Viall ſome would have poured out in *Queene Eliz.* Reigne, when in the year 1581. ſhe by conſent of the Parliament made the Statute for the baniſhing of Prieſts and Jeſuites from the Kingdome, under pain of high Treaſon: But whether this expoſition will not be too narrow, both in regard of *time, place*, and *plague*, I leave to the judgement of the underſtanding Reader.

Viall 4. *Revel.* 16. 8. The *fourth Viall poured out on the Sun*, was not as it ſeems to hurt the *Sun*, and ſo the *Sun* muſt not be any any *part* or *thing* in the Antichriſtian ſtate, but to *arme* the *Sun* (whatſoere it be) with a *ſcalding ſcorching influence* to wound and burne and torment men withall.

Some of thoſe that make the *Sun* to be ſome *part* or *thing* in the Antichriſtian world, would have it to be

be that tranſcendent light which the Pope aſſumes to himſelfe (as the Sun is the greateſt Luminarie in the Heavens) whereby he *gives authority* to Scriptures, to doctrines, to worſhip, to government, to Counſells, &c. And the *Angell* that poured out this Viall upon him, the Queen *Eliz.* (alſo) and her Parliament (among other States and Kingdomes) taking away the *Popes Supremacy*, making *it*, and the *defence* of it *high Treaſon*. Some the *Houſe of Auſtria*, the *chiefe Governour* in the Antichriſtian ſtate of moſt eminent luſtre and brightneſſe; and the *Angell* that poured out this Viall of Gods wrath to be the *King* of *Sweden* going forth like another *Angell* of God, and ſlaying many thouſands of the Hoſt of that blaſphemous *Sennacherib*.

But other that make the *Sun* to be but the *medium* or *inſtrument*, which the *Angel* of God uſeth to make more *vexatious* and *tormenting* to men of the Antichriſtian ſtate, by the *Sun* underſtand Chriſt himſelf, but without any ſhadow of probability, ſince ſo ſome created Angell ſhould have uſed the Miniſtery of Chriſt in the effuſion of this Viall; whereas it is moſt probable, that it is Chriſt the *Angell* of the *Covenant* that poures out all the Vials by the *Miniſtery* of other *created Angels*, or *Creatures* whatſoever. Others therfore with much more dexterity by *Sun* underſtand the *Holy Scriptures* (the *pureſt* and *perfecteſt body* of *light* and *heat* under the Heavens) the preaching whereof by a more abundant effuſion of the Holy Ghoſt (in the dayes of the pouring out of this Viall) being raiſed to infinite more purity and power than in thoſe miſty cloudy times of blindneſſe and ignorance, wherein Antichriſt reigned without controll, doth

make the Scriptures to be of ſuch a *vexing, tormenting* influence, as it maketh men (members or friends of Antichriſt) that doe oppoſe it, to *blaſpheme the Name of God.* And ſo the *Angel* that poures out this Viall may be thoſe who (though not by their *nature*, yet) by their *office* are *Angels*, or *Meſſengers*, even the faithfull Miniſters of the Goſpel of Jeſus Chriſt; And as the Scriptures ſhall be *more* and *more cleerely* and *powerfully* preacht, ſo this *Viall* ſhall *more* and *more abundantly* and *tormentingly* be poured out, till that time come, when *the light of the Moone ſhall be as the light of the Sun, and the light of the Sun ſhall be ſeven-fold as the light of ſeven dayes, Iſai.30.26.* at which time (ſaith Mr *Brightman*) this *Viall* ſhall have its compleat and perfect effuſion.

Fifth Viall. *Revel.16.10.* The *fifth Viall* is poured out upon the *ſeat of the Beaſt*, by which ſome of good repute and learning underſtand the *Forme* of the *Pope's government*, which is *Monarchicall* or *Sole Epiſcopall Authoritie* in *Eccleſiaſticall cauſes*; which is another *throne diſtinct* from that univerſall Supremacie of the Pope whereby he challengeth tranſcendent authoritie over all Kings and Princes, (and whereupon he hath exalted himſelf above all that is called God, whether Magiſtrates, or Miniſters of the Goſpel,) and the *Angel* that poures out this Viall to be ſuch *Proteſtant Writers* that doe diſcover the *Antichriſtianiſme* of this kinde of church government, but eſpecially the Church of *Scotland*, which hath not only diſcovered it to be Antichriſtian, but as Antichriſtian hath thruſt it out by head and ſhoulders; not in a *tumultuous popular* way, but with ſo much *wiſdome, courage, judgement* and *Pietie*, as that one may ſee and ſay it is not

not a *Viall* poured out by a *weake* and an *unadviſed multitude*, but by an *Angel* of God, by the heavenly Miniſters of his wrath. Some by the *ſeat of the Beaſt* underſtand the whole *kingdome* of Antichriſt; but others (and with more probabilitie) the *Citie of Rome*; (not when it was beſieged and ſack'd by *Charles* the 5th. *Anno* 1527. as *Artopoeus* caſts it; but) when it ſhall be *totally* and *finally layd waſte*; according to the propheſie of the Sybyll,

Tota erùs in cineres quaſi nunquam Roma fuiſſes.

The *ſixth Viall* poured out upon *Euphrates* is *literally* underſtood by ſome; of a *River* in *Meſopotamia* by others, which hinders the paſſage of thoſe Orientall Countries into Judea; the literall *drying up* wherof as of the Red ſea and Jordane ſhall *prepare a way* for the *Jewes* to returne to *Jeruſalem* to entertain the Goſpel and Kingdome of Jeſus Chriſt; theſe be *the Kings* here mentioned in this verſe: as all the *Redeemed* are called, *Chap.*1. *ver.*6. By others *Metaphorically*, of the *Turks Dominion*, and the *Angel* that poures it out to be the *Jewes*; while others very learned and judicious extend it in a larger analogie to *whatſoever it is that hinders the approch of thoſe Kings* of the earth, who are *to doe execution* upon *Antichriſt*, as *Euphrates* did hinder the paſſage of *Cyrus* to old *Babylon*, till by a ſtratagem of his it was dryed up by turning the courſe of the ſtreames to runne in other Channels. Sixth Viall. *Revel.*16.12.

Vnder the *ſeventh* and laſt *Viall* poured out *on the aire*, ſome contend for *judgements* and *plagues* to be poured out upon the *whole Kingdome* of *Satan*, who is called the *prince that ruleth in the aire*; ſome. Seventh Viall. *Revel.*16.

runners, others, as *Concomitants* of the day of judgement; becauſe *the voice* out of the *Temple, from the Throne*, cries, *It is done*, in the ſame verſ. Yet there are who keeping more cloſe in their Expoſition of theſe ſeven Vials to the ſtate of the Antichriſtian Church, and ſo making all the ſubjects upon which all the Vials are poured out, ſome *part* or *thing* in that ſtate, doe underſtand by *aire*, the *aire* of the *Antichriſtian Church*; and conceive it to be (the ſame with the *ſmoke that aroſe out of the bottomleſſe pit*, Chap. 9. 1. 2.) namely, nothing elſe but the *darkneſſe* of *ignorance* that fils the Kingdome and Region of Antichriſt.

But I am travell'd further then I need, in giving you an account of the ſeverall opinions of Interpreters concerning the two laſt Vials; for moſt of our judicious Divines conceive this age to be under the effuſion of the fourth Viall, and then if by the *Seat of the beaſt* (upon which the fifth Viall is poured out) be meant *Rome* it ſelfe (as it is greatly probable) then ſurely the ruine and downfall of that *beaſt* which *ſits* upon that *ſeat* cannot be a calculation of any long expectation. And that is the main reſult which I deſire may be obſerved, that all this variety of opinions (and much more which might be produced, were it not rather to diſtract than to inſtruct you) concerning the Vials, and the ſubjects on which they are poured out, is yet picht by their Authors upon ſuch times and periods, that entertaine which you pleaſe, they will allow you no long time for the expectation of the *ruine* and *downfall* of that *man* of *ſin*.

Object. Now if any man ſhall demand of me, ſaying, Suppoſe this approch of Babylons fall which you contend

tend for, yet how doth *this* lie in ſuch a neceſſary tendencie to *Englands good?* for may not *Babylon fall*, and yet *England not ſtand?*

I anſwer, Firſt, that without all Controverſie the good of all the Proteſtant Churches in Chriſtendom is deeply concern'd in the downefall of Antichriſt, elſe what meanes that Exultation in heaven mentioned by St *John*, *Revel.* 19.1.2. *Anſw.*

1. *And after theſe things, I heard a great voice of much people in heaven, ſaying, Hallelu-jah: Salvation, and glory, and honour, and power, unto the Lord our God.* *Revel.*19.1.2.

2. *For true and righteous are his judgements, for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the bloud of his ſervants at her hand. &c.*

Is it not the voice of the Saints and people of God *triumphing* in the *confuſion of Antichriſt?* and in what *heaven?* not in the heaven of *glory*, but in the heaven of *grace*; for as by *Earth* the generall ſubject of all the Vials, *ver.* 1. is meant the *earthly corrupt ſtate* of the Antichriſtian *Church* or *world*, ſo (in oppoſition to that) by *heaven* is meant the *pure* and *heavenly ſtate* and *Complexion* of the *Reformed Churches*. And if ſo, *England* will have as much cauſe to beare a part in that ſong as any other Church under heaven; yea ſhe may juſtly ſing the *Altus* in that *Hallelu-jah*.

But ſecondly, that *Englands good* is yet more neerly and particularly concern'd in the *downfall* of *Antichriſt*, I ſhall only obſerve from the premiſed interpretations of the *Vials*, that as we ſee many in the naturall death die *upward* and by degrees in their extreame limbs and members before death ſeize upon

the *heart*, that being *primum vivens & ultimum moriens*, the *first* that *lives*, and the *last* that *dies*; so must *Antichrist*, he must dye *abroad* in *Germanie*, in *Geneva*, in *Scotland*, in *England* and in other Kingdomes, before he die at *Rome* in Saint *Peters* chaire; he must dye in his *Catholiques*, in his *Doctrine* and *Doctors*, &c. before he dye in his *Person*, that being also the *first* that *lived*, and the *last* that shall *dye* in the Antichristian state.

And therefore if there be found many Symptoms of death upon his limbs in the effusion of divers of the Vials upon his Catholiques, Doctrine, Doctors, Worship, Ceremonies (and the like) here in *England*, as it were together (for it is not conceived necessary that the effusion of one Viall should be determined, before the other begin;) If the holy *Scriptures* had never such a scalding influence *poured* out upon them to *torment* the *men* of the *Antichristian Church*, as in this morning of *Englands revivings*, making the *popish partie* to *bite their tongues for paine*, and *blaspheme the God of Heaven* instead of *repenting* of their deeds. If the *sole* Episcopall *power* of *Ordination* and Jurisdiction (which if it be not the *seat* of the *Beast*, I am sure is one of the *stayes* of that seat) never received such a blow and wound in *England* as by this *Happy Parliament*, which like another *Angel* of God hath poured out this *Viall* or at least *some drops* of this *Viall* upon it? If these, I say, and the like Symptoms of death be found upon the limbs of that *man of sin*, we shall humbly hope that he is no *long-lived* man amongst us, but that as he hath we hope given up the Ghost in *Scotland*, and many other Reformed Churches, so also he lies *drawing on* in *England*; his

Rev. 16. 9.

pulse

pulſe beats *low*, his *Countenance* is *ghaſtly*, a *cold ſweat* ſtands on his *members*, and all theſe ſtrivings and ſtrugglings of his *friends* and *family* ſeeme to be nothing elſe but *ultimus ſingultus morientis papatus*, the laſt *pangs* and *prongs* of dying popery in *England*, unleſſe our ſinnes, murmurings and unthankfulneſſe more then all the ſtrong waters and cordials his Phyſitians can preſcribe, revive him againe, which God forbid.

But if indeed Antichriſt be fetching his laſt breath in *England*, who doubts not (unleſſe it be ſuch as are content to *receive* his *marke*) but *Englands* recovery and happineſſe is bound up in it? for did not *Englands* miſeries and plagues *come in* when Antichriſt *came in*, and *grow* as Antichriſt *grew*, and *revive* as Antichriſt *revived*? and ſhall we not hope that as *Antichriſt* goes out, our plagues and miſeries will *goe out*; as *he declines*, *they* will *decline*; as *he* dies, *they* will die? As Antichriſt *came in*, ſo Chriſt *went out*, his *Truthes*, his *worſhip*, his *glory*, his *Government* went out; and *ſhall* we not hope as Antichriſt goes *out*, ſo Chriſt will come *in*, his *Truthes*, his *worſhip*, his *glory*, his *Government* will come in and be ſet up in *power* and *beautie* among us? Surely *ſo farre* as *Antichriſt's dominion* hath obſcured or hindred the *Government of Chriſt* among us, *ſo farre* ſhall his *deſtruction* and *extirpation* make way for the *lifting up* of the *Kingdome of the Lord Jeſus* in our borders: and ſo England ſhall not need *wait* for her *Nationall Salvation*, prayed and hoped for, till the *Totall* and *Finall* deſtruction of the *man of ſin* from the face of the earth, while in the *Sole* Government and Kingdome of Jeſus Chriſt is the glory and happineſſe of a

Church and people, and cauſe enough joy and triumph; for ſo runnes the *Command* and *Promiſe* together, *Rejoyce greatly, O daughter of Zion, ſhout, O daughter of Jeruſalem: Behold, thy King commeth unto thee: he is juſt and having Salvation.*

Zech.9.9.

I have done with this ſecond Conjecture of the approach of *Babylons* downfall: the third followes.

3. Conjecture. Revel.18.4.

And that is, That *God hath begun* with ſuch a diſtinct and audible voice from heaven to *Call his people out of Babylon*, ſaying. *Come out of her my people, that ye be not partakers of her ſinnes*, (her idolatries, her bowings and cringings, her Altars, Croſſes and Crucifixes, her curſed Ceremonies, falſe worſhip, falſe doctrines, *teaching for doctrines the traditions of men.* Be ye not partakers with her of her ſins) *leſt ye partake with her alſo in her plagues.* This Call God hath made from heaven, not only by the pure and powerfull preaching of the Word, which like the Sun hath broken through the cloud of *errour* and *ignorance*, ſpread upon the face of the Kingdome by the popiſh Factors and Agents here, and now ſhines upon us with a cleere and enliving influence (bleſſed be God) I ſay, not only by this voice hath God call'd to us, *Come out of her*, but yet more diſtinctly and fully by bringing us into the *bond of the Covenant*, that *Solemn Proteſtation* into which both Houſes of Parliament, and the greateſt part of the Kingdome (after them) have religiouſly and ſolemnly entred; which hath been to us like the Iſraelites Circumciſion to them at the end of their fortie yeeres travell: our *Gilgal: The rouling away of our reproch.* As it was their *reproch* among the heathen that they had not been *Circumciſed* from the day they came forth from the land of

Joſh.5.9.

Egypt,

Egypt, ſo it was *Englands* reproch among the Churches (and we have heard of it on both eares) that we were never *ſeparated from Rome* by ſolemne Covenant and Proteſtation as other Reformed Churches in *Germanie, France, Scotland, &c.* who were therefore called Proteſtants, becauſe they did ſolemnly proteſt againſt the Pope, and enter a religious Covenant to *ſeparate* from all his Antichriſtian uſurpations, while there was nothing, as ſome could hit us in the teeth, that made us differ from Rome but a bare Proclamation: But brethren, how ever that reproch was as untrue as it was uncharitable (for there was a reall ſeparation from the uſurpations and doctrine of that man of ſin) yet we have infinite cauſe to bleſſe God for that dayes work in the Houſe of Parl. and may chriſten it, *Gilgal*, i.e. *Rolling*; becauſe then and thereby did the Lord roll away this reproch from *England*; and if you will obſerve it you may, with the Prophet *Haggai*, *From that very day hath the Lord bleſt us*: Great things hath God done *by* and *for* our Parliament ſince that day, as hereafter ſhall appeare. Now brethren, when this call was made from heaven in that 18. of the *Revelations*, ſee I beſeech you what a voyce followed in the 2. *verſ.* for though it is expreſt before, it muſt be underſtood after (for it had been too late to fly out of *Babylon*, when *Babylon* was fallen) ſee I ſay, and heare what the voyce is upon this Separation, *Babylon the great is fallen, is fallen.* Surely my brethren as the call out of *Babylon* hath been in other Churches, ſo it will in this poore oppreſſed Church of *England*, be an immediate Forerunner of *Babylons* down-fall: and if by this as by the two former Evidences it appeares that *Antichriſt*

Hagg. 2. 19.

Revel. 18. 2.

is falling, though his fall may cauſe the Nations to ſhake, yet the iſſue and reſult will be peace and truth and mercy to theſe three Kingdomes.

Second Arg. The ſtay of the flight of Gods people. *Pſal.* 55. 6.

The ſecond argument of hope, is that *God hath ſtaied the flight of his people,* were they not all upon *David*'s wiſh, *Oh that I had wings like a Dove,* and as many as could diſengage themſelves from their intanglements here, were they not even upon the tiptoe, ready to take their flight, where they might happily find an hole where they might hide themſelves from the ſtorme and tempeſt, that was comming upon us, with a dreadfull aſpect and noiſe. But God did ſuddenly and even miraculouſly ſtay their flight; I could tell you of a ſhip fraught with Chriſtians that after they had lancht forth a day or two into the deep, were ſtruck all ſick as it were by an immediate hand from heaven, and glad to turn their ſayles and come back againe for cure and recovery. I could tell you of another veſſel from the Iriſh coaſts, which the winds had brought within view of the American ſhore, and were even now *hawling* to Land, when the great maſter of the winds in a moment of time commanded them to blow with a contrary blaſt, and in one continued ſtorme to drive the veſſel back again, ſo that in an incredible ſhort ſpace the paſſengers found themſelves upon the very ſame coaſts from which they firſt hoyſed up their ſayles. Preparations were made by ſome very conſiderable Perſonages for a Weſtern voyage, the veſſell provided, and goods ready to be carried *aboard,* when an unexpected and almoſt a miraculous providence diverted that deſigne in the very nick of time.

I read in the Roman hiſtory, when the Roman Ar-

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my had once turnd back before the Sabines their enemie, in the day of battle, and at the prayer of *Romulus*, *Jupiter* ſtayed their flight, who on a ſudden returned upon their purſuing enemies, and overcame them; *Romulus* in way of thankfull acknowledgement and remembrance of ſuch a miracle, built a Temple in the place where the flight was ſtayed, and to *Jupiter's* names added another *title*, calling him from thenceforth *Jupiter Stator*: The immediate hand of divine providence hath made many even miraculous ſtayes of his flying ſervants for which they have cauſe in a like manner to erect monuments of thankfulneſſe and may honour God with a new title *Jehovah Stator*, Jehovah *that ſtayed the flight of his poor perſecuted flying people*, for ſurely it ſpeaks more then ordinary language that God intends good for his people; for as when God intends to deſtroy a people or place, he gives his ſervants ſome ſecret warning and bids them fly for their lives, as to *Lot* when *Sodome* muſt be burnt with fire and brimſtone, *Eſcape for thy life, look not behind thee, eſcape to the mountain.* And the Chriſtians in Jeruſalem before it was deſtroyed, heard a voice by night crying, *Ite ad Pellam, Ite ad Pellam*; away to *Pella*, fly to *Pella*. So on the other ſide when God doth in ſuch a wonderfull manner ſtay their flight, yea doth bring them back again by a ſtrong hand out of Captivity, ſurely the meaning of it is, that word of God to Iſrael looking which way they might fly from the Egyptian Army, *Stand ſtill, and ſee the ſalvation of the Lord*; or like that word in *Iſaiah* to the Grape-gatherer concerning the cluſter that was ready to be deſtroyed, *Deſtroy it not for there is a bleſſing in it.* Stay, ſtay, for I have yet a bleſſing for

Gen. 19. 17.

Joſeph *de bello Jud.*

Exod. 14. 13.

Iſa. 65. 8.

for *England*. Hath God think you ſtaid ſo many of his Worthies, and brought back others, to ſlay them by the hands of Papiſts and murderers? I bleſſe God I want faith to beleeve it. Surely this Stay of thouſands and Return of many of the precious ſonnes of Sion, I cannot look upon, but as the firſt fruits of our Reſurrection.

3. Arg. The Colledge of skilfull Phyſicians.

A third ground of hope is, *That God hath called together a Colledge of skilfull Phyſicians* to diſcover our diſeaſe and ſtudy our cure. This ſhews that God is not yet willing that *England* ſhould dye; as when a King commands all his skilfull Phyſicians to goe to a ſick favourite and lay their heads together to find out the cauſe and cure of his ſickneſſe, it is an argument he is unwilling that favourite ſhould miſcarry for want of means of recovery.

Jer. 8.22. When Iſrael was a dying people, the complaint was, *Is there no balme in Gilead, is there no Phyſician there?* When God will not have a wound healed, he hides away the balme that ſhould doe it, when he intends to deny recovery, ordinarily he denies a Phyſician; at leaſt he doth not uſually create extraordinary means when he intends to deny deliverance and reviving. Other Parliaments have given up the ghoſt as ſoon as they have been brought forth into the light *The children have come to the birth, and there hath not been ſtrength to bring forth:* But if you will remember what an eminent and mighty arme God put forth in *calling* this Parliament together, and in *keeping* of them together; how he ſent forth his own *Spirit*, as it were through the Kingdome to gather Votes for their election, and ſince their comming together hath commanded their Votes for the Kingdome againſt a torrent

torrent of potent oppoſition: can ye think God hath done all this to let *England* periſh? Other Parliaments have been Parliaments of dayes, or hours rather; this of months, and is like to be a Parliament of years; no weapon form'd againſt it hath proſpered; there have been no inchantments againſt this Parliament, nor divination againſt this great Counſell of the Kingdome. His Majeſty hath been pleaſed to ratifie this Parliament with the broad Seale of the Medes and Perſians, that it cannot be altered; and is all this that *England* may dye under the hands of her Phyſicians? and give up the ghoſt in their armes? God forbid we ſhould think ſuch a thought; According to this time it ſhall be ſaid of this Parliament, *What hath God wrought?*

The Spirit that God hath poured out ſo abundantly on the Kingdome may be a fourth ſecuring pledge that God hath ſome thoughts to doe *England* good; I am ſure it is promiſed in *Joel* as an *evidence* and *fore-runner* of *deliverance* and *ſalvation*, verſ. 28. *I will poure out my Spirit upon all fleſh*, and what then? it follows *verſ.* 32. *In mount Sion and in Jeruſalem ſhall be deliverance.* And this Argument is one of thoſe teeming arguments I told you of, and brings forth more than twins; for as this Spirit of God is one in it ſelfe, and yet divers in his gifts and operations, ſo this encouragement though but one in the head or fountaine of it, doth yet divide it ſelf into many channels.

4. Arg. The effuſion of the Spirit.

Joel 2.28.

Ezek. 39.29.

For firſt God hath poured out on his people a ſpirit of compaſſion towards the deſolations of Sion, and this was in his eyes (whoever he was whether *David* or *Daniel*) that wrote the 102. *Pſal.* ſuch a promiſing argument, that he dare aſſure himſelf and others

1. A ſpirit of Compaſſion.

of a gracious reſtauration with as much confidence as if he had been in Gods boſome when he ſpake it; *Pſal.*102.13. *Thou ſhalt ariſe and have mercy upon Sion*; I, might ſome ſay, we know that, but when, can ye tell? It may be many years or ages hence, we know God will ſave his Church, ſhe ſhall have the better of it in the end; but we may be dead and rotten in our graves before that time, nay ſaith the Prophet, God will doe it and you ſhall ſee it with your eyes, *The time to favour her, yea the ſet time is come*; but how did the man know that? why Brethren, he ſeems not now to ſpeak by a *Spirit* of *propheſie*, or *divine revelation* (as at other times) but by way of *argumentation*, or neceſſary *demonſtration*; the particle *For* (which follows) is a word of inference, inforcing the concluſion from rationall principles or premiſſes, and the reaſon which it uſhers in this his confidence, is that ſweet tender melting frame of ſpirit, which he did wiſely and thankfully obſerve God had created in the boſomes of his people towards the breaches and deſolations of Sion: *For thy ſervants take pleaſure in her ſtones and favour the duſt thereof.* As if he had ſaid, would you have me give you an account of this my hope and confidence, that God will ariſe and have mercy upon Sion. Why (ſaith he) doe you not ſee the ſervants of God every where *troubled* for *Sion*, and *bemoaning Sion*, and *weeping* over *Sion*, crying out over her ruines, oh is this Sion? what the Citie of our ſolemnities? what ſhe that was the praiſe and beauty of the whole earth? ah Lord who can hold his peace at ſuch a ſight as this? who can look upon Sion with dry eyes? are theſe her ſtones that lye thus ſcattered in the duſt? oh it is a thouſand

pities,

pities to ſee Sion in ſuch a ſad and mournfull condition? *Oh that our head were waters, and our eyes rivers of tears.* Come Sirs, what ſhall we doe for Sion? is there nothing that we may doe by our petitions to the King of Babylon, our Counſels, our Contributions, our prayers for the repairing of theſe breaches, to the reſtoring of her deſolate places to dwell in? Oh it grieves us at the very ſoule to ſee Sion lye thus like the barren and deſolate wilderneſſe!

Brethren have there not been ſome ſuch *workings* of *Spirit* and *yearning* of *bowels*, and *rollings* and *meltings* of *compaßions* in the heart of Gods people towards our Engliſh Sion? there have ſurely, and in this buſineſſe we may ſing with *Deborah. My heart is towards the Governours of Iſrael who willingly offered themſelves. Bleſſe ye the Lord. The Princes of Iſſachar were with Deborah, even with Deborah and Barak.* Yea the *oppreßion* of the faithfull *Miniſters*, the *ſuppreßion* of the precious *truths*, the *violation* of the holy *Ordinances* of the *Houſe* of *God*, together with the *breaches* which have been made upon the *walls* and very *foundations* of Civill government, have been a griefe of ſoul and burden of ſpirit to the ſervants of God, of all ranks and conditions, and it hath *pitied* them *at the heart* to ſee theſe *ſtones* of *beauty* and *ſtrength*, *Religion* and *Policie* lie *in the duſt*; In which if they have been as *ſincere*, as they have been *active*, either the man of God is *out* in his *Logicks*, or elſe none can juſtly cenſure me for preſumption, if upon the ſame premiſſes, I take the humble boldneſſe to inferre the ſame concluſion (the *name* onely changed) *Thou ſhal ariſe and have mercy upon England, for the time to favour her, yea the ſet time is come. For thy* *Judg. 5. 9.* *Verſ. 15.*

ſervants take pleaſure in her ſtones, and favour the duſt thereof.

2. A Spirit of Prayer.

2. A Spirit of *Grace and Supplication.* It is not a Spirit of Prayerleſſe compaſſion which God hath poured out, but accompanyed with ſtrong cries and teares. There is a paſſage in the 24. Pſalme, that in my eare ſeemes to ſpeake another kinde of language then uſually is underſtood by Interpreters on that place. *This is the generation of them that ſeek him; that ſeeke thy face, O Jacob.* It ſhould ſeeme it was a troubleſome time with the Church in regard of enemies, and the *Pſalmiſt* lookt abroad, and behold he had ſpied a conſiderable number of praying people, that every where did ſet upon God with *Jacob-like* importunitie, and *would not let him goe till he bleſt them:* why ſaith the Prophet, this is *a generation* of *Wreſtlers,* theſe be none other then the Sons and Daughters of *Jacob,* they be as like him as ever children were like their father, they doe *patrizare,* thus did *Jacob* when in the midſt of his dangers the Angel met him, ſo did he crie and wreſtled, and wreſtled and cry, and would not let him goe without a bleſſing, and for his paines, of a *Jacob* was created *Iſrael,* a Conquerour, *a Prince with God.* Well, prayer hath as much power now with God as ever, it was not *Jacobs* Hands, but *Jacobs* Prayers and teares that prevail'd with God; and therefore *lift up your heads, O ye gates, and be ye lift up ye everlaſting doores:* Be of good cheere, Oh ye *Sons* and *daughters* of *Jacob;* lift up your *heads* and *hearts* in expectation of Victory and Salvation; your Prayers ſhall not be loſt, *The King of glory ſhall come in:* and the anſwere to the queſtion, *Who is the King of glory?* implies what

Pſal. 24. 6.

Gen. 32. 24 *verſ.* 28.

Hoſ. 12. 4.

verſe 7.

what I ſaid before that the ſtate of the Church at that time was *militant*, conflicting with many and mighty adverſaries in great hazard and danger, and therefore he preſents God to them in the moſt ſuitable poſture and aſpect to their condition, *The Lord ſtrong and mighty, the Lord mighty in battell; the Lord of Hoſts*, ver. 10. q.d. though *you* be *weak* and *feeble*, yet the Lord is *ſtrong* and *mighty*, though you have not *equall power* to encounter your enemies in *battell*; yet your *God* is the *Lord of Hoſts*, and if he doe but *give the word*, he can have *Armies* enough to attend him to the battell, the Sun, Moon and Starres, the winds and Seas, Frogs, Lice, Caterpillars; the Lord cannot want ſouldiers, if he will but ſend out a preſſe, though he need them not, for he alone is able to conquer all his enemies that riſe up againſt him, *He is mighty in battle*, and therefore be of good cheare, your *prayers* will *doe more* than your *enemies weapons*, for prayer will bring *God*, the *Lord of Hoſts* into the Army, and then woe be to them; the victory is yours: and of this he is ſo confident that he repeats the incouragement, and the ground of it, *verſ.* 9. and 10. as if nothing could diſadvantage them but want of faith and courage in a confident expectation of a bleſſed return of their prayers. Surely Brethren, when we may ſee alſo how God hath knit the hearts of his people in ſuch an holy conſpiracy as it were, to beſiege heaven with their prayers, all is not to be given for loſt; he intends to bring them off with honour from their ſtraits and hazards: for when God hath reſolved not to help a people, he hath uſually laid a *bridle of reſtraint* upon the lips of his praying ſervants, as he did to *Jeremiah*, *Pray not for this people* *Jer.* 14. 11. *verſe* 8.

for their good. So much doth God prize and love the prayers of his *Jeremiah's*, that when he *intends* to *deny*, he will ſome way or other *forbid* them *to pray*; that ſo much precious breath may not be ſpent in vaine: But (Brethren) God hath taken off this bridle from the lips of his people, and put it into the *mouths* of the *enraged railing Rabſhekah's* whoſe *rage* and *tumult* is *come up* into his *eares*. Bleſſed be God, they are a little more muzled, then they have been in former years. Indeed the times were and not long ſince, when the language of Gods mourning ſervants one to another, was that, *Amos* 6.10. *Hold thy tongue for we may not make mention of the Name of the Lord.* Chriſtians could not meet together to call upon the name of their God, though God is their record, it was not *againſt*, but *for* the King, and his children and Kingdome) but in feare of the *Purſevant*, the *Inquiſition*, the *priſon*, almoſt of their lives. With *Daniel* they muſt into the Lions den, even for what they deſerved beſt of Church and State. Oh the *affliction* and *miſery*, the *wormwood* and the *gall* of thoſe times; *Let our ſouls have them continually in remembrance, and be humbled within us.* But now bleſſed be God, thoſe fears and ſtumbling blocks are remoued out of the way, Gods people meet together in publike and in private to pray for the *King*, his *Queen*, and *Children*, the *Parliament* and *Kingdome*; while our enemies look on, and all they can doe is to *curſe* and *ſwear*, and *grin* like a dog, and even *gnaw* their *tongues* for indignation. As if God had reſerved the accompliſhment of that promiſe for our times; *Then ſhall ye call upon me, and ye ſhall goe and pray unto me.* And ſurely not without ſome of that bleſſed ſucceſſe

Iſai.27.39.

Amos 6. 10.

Lam. 3.19.

Jer.29.12.13.

ceſſe there promiſed; *I will hearken unto you, and ye ſhall ſeek me and find me, when ye ſhall ſearch for me with all your heart.* I appeal elſe to the obſervation of thoſe that ſit in the watch towres, and wait the *return of prayer*; tell me oh ye *praying Chriſtians*, what hath God with-held from us hitherto of all that we have askt at the throne of grace, unleſſe it be *one thing* which our ſouls long for, and for which we will *wait*, and *pray*, and *hearken what the Lord will ſay, for he will ſpeake peace to his people*, &c.

There is a dreadfull curſe imprecated upon all *prayerleſſe people*, both by *David* and *Jeremiah*, *Poure out thy fury upon the Heathen that know thee not, and upon the families that call not upon thy name, for they have devoured Jacob, and laid waſt his dwelling place*: And ſurely this *curſe* is *gone forth*, and hath kindled upon the habitations of the mighty enemies of prayer, a fire that will burn downe to their very foundations, and none ſhall quench it, a juſt and a righteous judgement that *prayer ſhould pull them downe* that would have *pul'd down prayer*; that *prayer* ſhould *curſe* them that *curſed* and *blaſphemed* that holy *Ordinance*, and *ſpirit* of *prayer*. Surely the prayers of Gods people are gone up to heaven in great aſſemblies, and have ſurrounded the throne of grace, and laid hold on God himſelf; God was never ſo tempted to bow the heavens, and come downe to the reſcue of his people; of whoſe further and prevailing ſucceſſe we may be humbly confident with holy *David*, *Lord thou haſt heard the deſire of the humble, thou wilt prepare their heart, thou wilt cauſe thine eare to heare.* To put the *heart* into a *praying frame* is the *work* of Gods *mighty arme*, which when he hath done, if he ſhould not.

Jer. 10.25. *Pſal.* 79.6.7.

Pſal. 10.17.

not hear, he ſhould *croſſe* his *own project*, as well as *diſcourage* his *people*, and rather then that, he will *cauſe* his eare to hear, that is, if any *obſtruction* ſhould lye between heaven and their prayers, God will *bow down* his eare to them, if they cannot *come* up to God, he will *cauſe* his eare to come down to them, he will make hard ſhift as it were to hear, rather than their prayers ſhall be loſt. And therefore *David* reſolves againſt all the objections that can ariſe from the *unworthineſſe* of *himſelf* or his *prayers*. *As for me I will call upon God and the Lord ſhall ſave me. I will. He ſhall:* and ſo againe in the next verſe, *Evening and morning and at noon day, will I pray and cry aloud, and he ſhall heare my voice.* And again, *God ſhall hear and afflict them.* See double and treble confidence, no *may be*, no *peradventure*, he *will* and he *ſhall*. Oh where this holy confidence accompanies prayer, it makes it way through the thickeſt, darkeſt *clouds* of *ſinne* and *dangers*, and pierceth the heavens, and leaves a mighty *ſeale* and *evidence* behind of glorious ſucceſſe: and that is a

Pſal. 55. 16.

Verſe 19.

3. A Spirit of Faith.

Third *iſſue or ſtreame* of which God hath poured out his ſpirit, *ſcil. a ſpirit of Faith*. They be no *faint*, *faithleſſe*, *hopeleſſe* ſupplications which are gone up to heaven in theſe later dayes; In former times indeed there hath been the *ſpirit* of *bondage* (as it were) *upon the prayers* of Gods people; I have heard divers of them complain that they found nothing to hold up their hands, and to keep their hearts cloſe to the duty, but a *ſimple obedience* to the command: but now we may ſay with the Apoſtle, *They have not received the ſpirit of bondage to fear again, but they have received the ſpirit of Adoption whereby they cry Abba Father*

Rom. 8. 15.

Great

Great is the boldneſſe and power that Faith is admitted into, in heaven, if that Scripture be not miſtaken by many of our beſt Divines; *Thus ſaith the Lord, the holy one of Iſrael and his maker, aske of me things to come concerning my Sonnes, and concerning the worke of my hands command ye mee.* *Aske* what you would have me to doe for the *redemption* of my *Sonnes* and *Daughters* out of Babylon, and you ſhall receive; yea *command*, and it ſhall be done. *I will give men for thee, and people for thy life*, Iſai. 43. 4. It ſeems *Luther* underſtood the latitude of this royall *Charter*, who praying for the recovery of a godly uſefull man, amongſt other paſſages, lets fall ths tranſcendent rapture of a daring faith, *Fiat mea voluntas*, I beſeech thee let him recover, *My will be done*; and then he falls off ſweetly, *Mea voluntas Domine, quia tua*, My will Lord, becauſe *thy will* for thy *glory*. * He that writes *Luthers* life ſaith thus of him, *Vir iſte potuit quod voluit*, That man could doe what he would with God, it was but aske and have. If there be that power in faith, let the enemies of Gods truth and people looke to themſelves; it were ſafer ſtanding at the mouth of a *Cannon* when it is *diſcharged*, then before the *prayers* of Gods people *diſcharged* by the *hand of faith*. *Mercy* is the *Mother*, *Faith* the *midwife* of deliverances; when Gods people come with *boldneſſe to the throne of grace*, then there is *mercy and grace to help in the time of need*. Faith is the *pledge* and *ſecurity* of *eternall ſalvation*, and therefore may well be the *pawne* and *fore runner* of *temporall Redemption*; There is nothing too hard for Chriſt where a people can beleeve,

Iſai. 45.11.

* Melchior Adamus *vitæ Germanorum Theologorum.*

Heb. 4.16.

Mark 9.23.

4. God hath poured out *the ſpirit of Vnanimitie.* 4. A Spirit of Unanimitie.

Indeed for *the divisions of Reuben there have been great thoughts of heart.* The Lord knows we were within these few moneths in a divided shattered posture, and it is infinite mercy the enemy did not fall upon us then, the divided House could not have stood: but God hath begun graciously to soder our divisions with the prayers of his people, and the bloud of his Sonne, *the bloud of reconciliation*; *England* and *Scotland*, *Lords* and *Commons*, *Citie* and *Country*, *Brethren* and *Brethren* begin graciously to combine for the joynt opposing of the common adversary, and the carrying on of the great designe of Reformation: while many of those that have laboured to kindle a fire in the Kingdome, have by their malignant breath done nothing else but quencht their own coal. Now when the Prophet could sing that song, *Jerusalem is as a Citie that is compact together*, then observe how he drives on the triumph, *Thither the Tribes goe up to give thanks to the Name of the Lord, There are the thrones of judgement*, &c. Then the *worship* of the *God* in the *Temple*, and *Civill government* in the *Common wealth* then flourisht. So when the *sticks* of *Joseph and Judah* were made *one* in the *hand of God*, so that they became *one Nation* in the land, *vers.* 22. then follows safety, an happy government, peace and security, and a *Gad*, even a whole *troop* of mercies on that happy *union*. The Lord in mercy perfect this encouragement every day more and more.

Psal. 122. 3.

Vers. 4. 5.

Ezek. 37. 19.

5. A Spirit of Magnanimity.

5. You may observe a *Spirit of Magnanimitie* to be poured out upon our Worthies, Captains, Souldiers and people. It was a sad time in Israel when the Prophet complained, *They bend their tongues like their bowes for lies, but they are not valiant for the truth*: for

Jer. 9. 3.

what

what followes then? *verſ.* 7. *Therefore thus ſaith the Lord of Hoſts, behold I will melt them and try them.* *Melting* and *trying* judgements are the fruits of a baſe timorous cowardlineſſe for the Truth and Cauſe of God. Indeed *England* was not long ſince like *Iſſachar, an Aſſe couching down betwixt two burdens*; The one of the *Church*, the other of the *Commonwealth*: the ſpirit, and life and courage of the Engliſh Nation was even quite expired and extinguiſhed; and it was *ſad* and *ominous* to all that duly conſidered it. but God who is *ſlow to anger*, and *rich in mercy*, when he might have ſtruck us dead in our ſleep or ſuffered our enemies to have burnt us in our bed, our bed of ſecurity; was pleaſed ſeaſonably and graciouſly to awaken us of our ſleep, and call up the ſpirit of courage and reſolution, whereby ſome of our Nobles did with Queen *Eſther* [*If I periſh, I periſh*] venter into the Royall preſence with their petitions, where God commanded the like *royall favour* and *grace* for *them*, as *He* did for *her*.

Some of our Worthyes in Parliament threatned by the *Sanballads* of our times, have anſwered with ſtout Noble-hearted *Nehemiah* (put in feare of his life) *Should ſuch a man as I fly. We will keep our places if they come they ſhall find us in our places.* How hath God heightned their ſpirits to great encounters and undertakings to the wonder and aſtoniſhment of all the beholders. *He that was weak among them hath been as David, and he that was as David, like the Angell of the Lord.* Zech. 12. 8.

Have not Citie and Countrey come in with their Petitions in one hand, and their Proteſtations in the other, and their lives and fortunes in both, and laid

th m down at the feet of his Majesty and his Parliament, for the defence of Religion, and the Kingdome. Yea, what shall I say? *Out of the mouths of Babes and Sucklings God hath ordained strength that he may still the enemie and the avenger,*

Psal. 8. 2.

Hath God thus engaged and heightened the spirit of the land to let us fall before our enemies? Doe but read over the 11, 12, 13, 14, 15. *Verses* of the 4th. of *Nehemiah*, and without a paraphrase you may see an Embleme of that seasonable courage which God hath poured out upon our Governors and people. Hath God awakened us (thinke ye) that we might be slain with our eyes open?

Tell me now in the close of this fourth Argument, what means this abundant effusion of the Spirit; the Spirit of *Compassion, Prayer, Faith, Vnanimity, Magnanimitie?* doth it not speake in Scripture language strong and abundant assurance that God is doing good to *England?* Let's heare whether the next and fifth Argument will not speake with the *same mouth.*

5. Arg. *John* 4. 35. The fields look white to the Harvest.

And that is in the language of our Saviour, *John* 4. 35. *The fields look white to the harvest.*

Brethren the emergencies of the times hath given me occasion to visit diverse places in the Kingdome, and this I find, that where ever I come, there is a poor afflicted people that hunger after the word, that are not content onely with spirituall food if a man will give it them, but are so sharp set that they are ready to pull the Ministers of the Gospel out of their cloathes for *bread* to relieve their *soules*, never did the poore prisoners at Ludgate beg bread more emphatically then these poor soules, it would make your bowels yerne

yerne to hear the pittifull complaints of thoſe poor creatures in every place; & no wonder alas poor ſouls they have been famiſht and ſtarved to death almoſt by a generation of falſe Prophets Idol ſhepherds, who have *ſtollen away the word of God every one from their neighbours*, and inſtead of *bread* hath given them *ſtones*, ſtoned them with *hard words*, *ſaquunter lapides*, Jude 15 *and hard deeds* too; in ſtead of *fiſhes* have given them *Serpents*; *Cockatriees* for *eggs*; *poyſonous doctrines* for *evangelicall truths*; *chaffe* in ſtead of *wheat*; the *huſks* of *ſwine* in ſtead of *childrens bread*; *dead* Ceremonies for pure and *living* ordinances. Did I ſay it is no wonder people cry for bread now? I muſt recall my ſelf, for truly it is a wonder and a great one (if we duly weigh it) that after ſo long a forbearance of wholſome food, there ſhould be any taſt or hunger or life left; that *want* of *bread* hath not cauſed *want* of *appetite* alſo; a *wonder* and an *argument* too that God hath a *people* in *England* to be *brought in* by the *miniſtery* of the word, unleſſe that promiſe be antiquated and out of date. *Bleſſed are they which hunger and thirſt, for they ſhall be filled.* Here is the diſcouragement that we may ſay with our Saviour, *Whence ſhall we have bread that theſe may eate?* Alas where ſhall every congregation in *England* & *Wales* be furniſht with a faithfull and able miniſtery? But brethren he that is able of *ſtones to raiſe up children to Abraham*, is able alſo to *turne ſtones into bread* for theſe chidren; *He that ſayes give ye them to eate is able* ſo to *multiply the Loaves*, that there ſhall be *enough* and *to ſpare*. The maine weight of this care muſt lye upon the great Counſell of the Kingdom: in the meane time Chriſt hath taught every Chriſtian what to doe in this caſe, namely to fall to their pray-

Matth. 5. 6.

John 6. 5.

ers: *The harveſt truly is great, the labourers are few pray ye therfore the Lord of the harveſt to ſend forth labourers into the harveſt.*

Oh pray, pray pray, that he that hath created *appetites* will create *bread* alſo, that he that hath reſerved himſelf an *harveſt in* a time of ſuch drought will alſo furniſh himſelf with *labourers* for the bringing in of that harveſt, that *loiterers* may be caſt out and *labourers* may be brought into their places.

And truly Brethren neither in this reſpect alſo hath the Lord *left himſelf* nor *us*, *without witneſſe* that he intends to doe us good, which brings to

The ſixth argument.

6. Arg. The encreaſe of faithfull Miniſters.

And that is, that the Lord hath reſerved to himſelf *many hundred faithfull Prophets*, while we ſaid *with Elijah they are all ſlaine* and *I onely am left and they ſeek my life to take it away*, or as the Prophet complaines concerning *his* ſo we concerning our *Engliſh Jeruſalem. There is none to guid her among all the ſonnes whom ſhe hath brought forth, neither is there any that taketh her by the hand of all the ſonnes that ſhee hath brought up.*

Iſai. 51.28.

But ſurely Brethren it hath fared with the faithfull Miniſters of England as with the *Hebrew males* in Egypt they have *multiplyed* under *oppreſſions*; And ſo ſtill *the blood of the Martyrs is the ſeed of the Goſpel.* You know the cruell commands and wiles of our *Egyptian Taskemaſters* to kill all the *male children* to ſuppreſſe and ſtrangle in the very birth all the *faithfull and godly Preachers* in the Kingdome: what elſe have been their *Subſcriptions, Oaths of Canonicall obedience, Ceremonies*, with their late *improvement* of *Innovations*, but ſo many ginnes and ſnares to *ſuſpend*

and

and ſtrangle the Conſcientious Clergy, and when they ſaw theſe would not doe miſchiefe enough or not faſt enough, what was their *laſt Oath*, with that *bottomleſſe &c.* but a drug compounded of purpoſe to *choak* or *poyſon* all the ſincere Miniſtry within the Kingdome? One of their Chaplins about the time of the making thereof, comforted another of his ambitious Tribe, *whining* for want of preferment; *Be content man, there will be Livings enough void within this twelve-moneth.* And truly it is a wonder and a miracle of providence, that all the *Livings* in *England* (and the Kingdome it ſelf) are not voided of every faithfull godly Miniſter. But Brethren God hath not only *left us a remnant*, (preſerving them as miraculouſly as the *fire of the Altar* was fancied to be preſerved *under ground* all the time of the Babylonian Captivity) but hath alſo *multiplyed* their number by a numerous encreaſe of *yong Timothyes*, admirably *gifted* and *inſtructed* for the *right* and *skilfull dividing of the word of truth*, able and ready to doe ſingular ſervice in the Temple, when the Buyers and Sellers are whipt out; (the Lord Jeſus make this Parliament his whip for that purpoſe) and when by a *warrantable* and *comfortable Call*, they may be ſent forth to this work of the Goſpell. In reſpect of which miraculous improvement *England* may ſing with Jeruſalem returning out of Captivity, wondring at her increaſe, *Who hath begotten me theſe, ſeeing I have loſt my Children, and am deſolate, a Captive, and removing to and fro? Behold I was left alone, theſe where had they been?* Sure'y I have loſt my Children, my ſonnes have been *ſuſpended, ſilenc't, deprived, degraded, excommunicated, impriſoned* (and ſome of them have

Iſai. 49. 20. 21.

have died there) *baniſh't*, others have been fain to *fly into the wilderneſſe* from the rage and fury of the *red Dragon*; *I was left alone, a Widow, a Captive*, taken captive and ſpoiled of all my *Goſpel-ornaments*; *Theſe where had they been? who hath begotten them?*

And may we not humbly and thankfully look upon this ſtrange and admirable increaſe, as a forerunner and a pledge, that *Englands* Captivity is now expiring. *If a King gather Souldiers together, hath he not a battell to fight? If an Husbandman hire Labourers, hath he not ſeed to ſow and corn to reap? If a man call Carpenters together, hath he not a ſtructure to build. We are labourers together with God, Ye are Gods Husbandry, Ye are Gods building.*

1 Cor. 3. 9.

If God had not ſome *great worke* to doe in *England*, would he think ye make all this great *preparation?* I know and deſire to be ſenſible of it, God hath taken away many of our *famous worthy Divines*, both *Maſters* and *Scholars* in Iſrael, who would have been of ſingular uſe in this great worke of *building the Temple*. *Three Shepherds* did God ſmite almoſt in one week within this Citie, which hath been obſerved to have beene very ominous in former times. *Methuſalem* was taken away the year before the *flood* came, thereby expounding his own name; *A meſſenger of death*. *Auguſtine* immediately before the ſacking of *Hippo*. And before the taking of *Heidelbergh* it was obſerved God took away the chiefe of the learned and godly Preachers, as *Paræus* and others. Divers like inſtances might be produced. But Brethren let me intreat you when your leiſure will ſerve you to make a Catalogue, doe as the Clerks of *London* doe, when they make their *weekly* and *yeerly Bills*

Mr Browne.
Mr Swallow.
Mr Rogers.

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Bills; Set your *Chriſtnings* right over againſt your *Burials*, and then computing the odds, you ſhall finde many more godly Miniſters have beene *Chriſtned* than *buried*; Bleſſed be God (Brethren) *our Chriſtnings doe farre exceed our Burials*; and that is an argument it is but a *correcting*, not a *deſtroying plague* that is amongſt us.

Beloved Chriſtians, the ſumme is this, take your pens and paper compare your accounts with former ages, and you ſhall not find any age ſince *Proteſtantiſme* firſt came into *England*, that can parallel the faithfull Miniſtery of *England* either for *number*, or that which I would have in the ſecond place taken notice of, (that God may have the glory) for *ſpirituality*, *inwardneſſe*, *power* of *conviction*, and *tranſcendent skill* in diſcovering to their hearers the *need*, *worth*, *uſe*, the *beauty* and *excellencies* of *Jeſus Chriſt*. Miniſteriall Abilities.

Surely Chriſt never road in ſuch triumph in the *Ordinance of preaching*, as now he doth; Compare the labours of the moſt eminent Preachers in *Queene Elizabeths dayes*, with the *labours* of many of *our times*, (& ſome even but *Babes* in compariſon of their years) the *viſion* of Chriſt in theſe dayes with the *viſion* then, and you would almoſt all ſay as the Apoſtle of the *viſion* under the *Law*, and compared with the *Revelation* of Chriſt in the *Goſpel*; *The vaile was upon their face. But we all with open face behold as in a mirrour the glory of the Lord.* Or that the accompliſhment of that promiſe, *Iſai.* 30. 26. was fixt upon our times, wherein *the light of the Moon is as the light of the Sun, and the light of the Sun ſeven-fold, as the light of ſeven dayes.* As much *light* and *revelation* of *Chriſt* in one Sermon as in ſeven of former ages, and 2 *Cor.* 14. 18. *Jer.* 30. 26.

in what degree ſoever that promiſe which hath ſo long beene in the *ſtalke*, doth now begin to ſhoot forth into the *eare*, in that degree muſt *this* be one of *thoſe dayes wherein the Lord will bind up the breaches of his people, and heal the ſtroke of their wound* by the Oracle of the ſame promiſe. I am ſure when God doth give a people *Paſtours according to his own heart*, Jer.3.14.he hath a purpoſe *to bring them to Sion*, v.13. and *to multiply and increaſe them in the Land*, ver.15.

Jer.3.13.1.15.

This Argument is of ſo much the more ſtrength, becauſe we may comfortably obſerve the *fruit* to have beene *proportionable* to the *ſeed*, the *ſucceſſe* to the *coſt* and *paines*, which God hath been at in theſe *reviving times*; which caſts me upon

Arg. 7. The increaſe of converts.

A ſeventh Argument of Hope, and that is, *The plentifull number of Converts*.

The Goſpell was never preach't with *greater* and *fairer ſucceſſe*, ſince that time (I thinke) when *three thouſand ſouls was converted* by one Sermon. There is hardly a Sermon preacht by any faithfull Miniſter of the Goſpel, but they hear of ſome or other that being *prickt in their heart* come in with *Men and Brethren what ſhall we doe?* I bleſſe God I doe not ſpeak without book. I doe not beleeve the moſt peaceable times in the Reignes of our former Princes did ever afford a parallel Liſt of Converts of all ſorts both of *Nobles, Lords and Ladies, Gentry, City, Countrey*, eſpecially among the *Youth*, with abundance of *young Diſciples*, there be in every place it rejoyceth my ſoul to ſee it. Even our *Vniverſities*, where Religion hath not been of ſuch an Honourable *eſteem*, as we could wiſh it had been where (perhaps) a *praying Scholar*, hath been like the Prophet *Iſaiah*, and his

Acts 2.41.

Pupils,

Pupils, for ſignes and wonders in Iſrael (the more have the maſters of thoſe Schools of the Prophets to anſwer for, that have minded no more the things of Jeſus Chriſt in their government) doe now in ſome Colledges and Halls bring forth not onely here, and there one, (like apples in an after gathering) but by *cluſters* and *ſcores* of *choice and gracious Spirits* of ſingular worth and Hopes ; and let thoſe *Elders* ther be counted *worthy of double honour*, who by *ruling well* doe labour to *countenance* and *propagate purity of Religion*, and the *power of godlineſſe* within their wals. *Iſai.* 8.18.

This I ſay is the ſucceſſe of that *inward* and *faithfull* and *powerfull Chriſt-preaching Miniſtery*, wherewith God hath bleſt and beautified theſe later times; For I remember what Chriſt ſaid, *John* 12. 32. *And I if I were lifted up would draw all men unto me, this* the *holy Ghoſt* tels us, *he ſpake ſignifying what death he ſhould dye:* But there is alſo as I conceive a *vailed ſence* in the words alluding to the *lifting up* of the *brazen ſerpent* in the wilderneſſe, which was ſo lift up that *all might ſee*, and they that ſaw *were healed* of their ſtings by the fiery ſerpents, and *lived*. Surely if the *Lord Jeſus* were *lifted up in* the miniſtery of the Goſpel that all might ſee, the *neceſſitie, beauty, excellencie*, of this Chriſt, this viſion would be a viſion of *life*, like *the reſurrection of the dead*, the beauty of *Chriſt* would *draw* all men after him; oh that all the miniſters of the Goſpel that deſire to be found *faithfull* and *fruitfull* in their places, would take notice of it, and remember what Chriſt ſaid of the ſpirit which he would ſend into the world after his departure. *He ſhall glorifie me; for he ſhall receive of mine, and ſhall* *John* 12.32. *Verſ.* 13. *John* 16.14.

ſhew it unto you. If the *holy Ghoſt the ſpirit* of *wiſdome* and *truth* could not uſe any better meanes to *glorifie Chriſt* then *to take of Chriſts excellencies* and hold them out to the view of the world, what other courſe ſhould they that be the *mouth* of the *holy Ghoſt* take to make him lovely and deſireable in the eyes of their people. This kind of preaching hath been the *ſeed* of a mightie generation to Jeſus Chriſt.

Hoſ. 9. 13. And ſurely *times* of *converſion* are not *times* of *deſtruction, theſe* are not the *children* which are *brought forth to the murderer.* It is the *day of Chriſts power,* when *in the beauty of holineſſe,* (the beauty of holy ordinances) *Chriſt birth dew* (the influence of Chriſts ſpirit, and preſence in thoſe ordinances) is from the *wombe of the morning i.e.* of that *generative* & *enlivening* vertue, that the *dew* of the teeming morning is to the *ſeeds* and *plants* of the earth.

Joel 2. 28. Whenſoever God makes that propheſie good to his Church *your ſonnes and your daughters ſhall propheſie your old men ſhall dream dreams, & your yong men ſhall ſee viſions. And upon the ſervants, and upon the hand-maids in thoſe dayes will I poure out my ſpirit.*

Vers. 34. Thoſe dayes ſhall be *daies of deliverance, as the Lord hath ſaid, and to the remnant whom the Lord ſhall call* when *ſoules* begin to riſe from the *dead,* ſhall *bodies* think you fall to the ground?

Puritie and power of profeſſion. Take into this argument *a ſecond branch* worthy our thankefull obſervation and that is the power and puritie of profeſſion. *Religion* I am perſwaded was never profeſſed ſince the Apoſtles times, in greater *beauty* and *power* then now it is in *England.* Conſult travelers abroad and they will tell you that in other parts of Chriſtendom, as *France, Germany,* and *Holland, &c.*

famulie

familie duties are rare things, the *entire ſanctification* of an *whole Lords day* an unknowne peece of preciſeneſſe, with divers others lower parts of profeſſion wanting, the neglect whereof we eſteeme prophane, and let no man thinke we are more preciſe then needs, for God hath made them *ſmart* and *bleed* for their formality and remiſſneſſe in religion, the Lord in mercy be reconciled to them in the blood of reconciliation.

I know, and deſire we might all be humbled to the duſt before the Lord in this behalfe, that there be fearfull miſcarryings among profeſſours; much *pride* and *cenſoreouſneſſe* and *deviſions* and *wantonneſſe* and *worldlineſſe*, yea (that which many Heathens would be aſhamed of) *unconſcionable dealings*, whereby much *offence* and *ſcandall* doth dayly ariſe, and the *good way of God is evill ſpoken of*, and I wiſh that every one may lay hand on heart & ſay, *nunquid ego Domine*, My *Lord is it?* and *what have I done?* remembring that dreadfull word of our Saviour, *woe unto him by whom offences come better that a milſtone were hanged about his necke and he caſt* (*not into the pitts*) *but into the midſt of the ſea*. Oh that repentance and reformations may heale their wounds and the Goſpels, woe to them indeed by whom offences come and they do not lay them to heart. Luke 17.1.2.

But I know withall God hath a people, and they noe contemptible number that walke up with their principles, that wear their *garments unſpotted*, (as far as they durſt wherein they live will ſuffer) they *hold faſt the word of life* and *ſhine as lights in the mideſt of a crooked and perverſe generation*, among whom if you come you ſhall finde them as Chryſiſtome ſayes, walking like Angels rather than men and women,

men, I appeal to all obſerving underſtanding Chriſtians, whether not onely in reſpect of other *Churches* but alſo in compariſon of *former times* in *England*, there be not a mightie *improvement* and even a *reſurrection* of the *power of godlineſſe*.

Gen.19. Jer.5.1. And ſurely if God would have ſpared a *Sodome* for *ten*, and *Jeruſalem* for *one* righteous perſon, he will ſpare *England* for *many tens* and *hundreds* and *thouſands*, and (I hope in God I may add) *millions* of ſuch as profeſſe and adorne the Goſpel with a ſhineing and glorious converſation.

Iſai.60.20. 21. 22. Now if God be ſaying to *England Thy people ſhall be all righteous*, he will alſo ſay the *dayes of mourning ſhall be ended*, ver. 20. and *they ſhall alſo inherit the land for ever, the branch of my planting, the worke of my hands, that I may be glorified.*

Brethren I am not turnd *Papiſt* to plead *merrit*, I do onely humbly argue Gods own *engagements* in the Churches language. *Lord thou wilt ordaine peace for us:* how knowes ſhe that? *For thou haſt wrought all our works in us.*

Iſai.26.12.

8. Arg. Deliverance from Idolatry and Blood

I come to the eight argument.

Heare it and it will ſpeak peace, *ſcil.* That *God hath ſo graciouſly and even miraculouſly delivered the Kingdome from guilt* eſpecially *from thoſe two Land-deſtroying Kingdome-deſolating ſinnes, Idolatry* and *blood.*

I could inſtance in more but for paſſage ſake I forbeare. Brethren let me tell you this, you that ſay this Parliament hath done nothing, I tell thee *unthankfull* and *blind* who ever thou art; if they had done no more but this, namely the keeping out of theſe *foundations-ſubverting* provocations which like the roaring Sea were breaking in upon us in theſe latter dayes, it would contribute more to the *ſafety* and

hopes

hopes of the Kingdome, and call for more *acknowledgments* and *prayſes* at our hands, then if they had made us the moſt *flouriſhing common wealth* this day under heaven, or have put us into the moſt warlike poſture that ever we were ſince we were a nation: for if the *foundations had been deſtroyed, what could the righteous doe*, or what could the *righteous* have *hoped* for? There is indeed a world of Idolatry, & there are ſwarmes of Idolaters in the land; yet bleſſed be God Idolatry cannot be ſaid to be *the ſinne of the land.* Pſal. 11. 3. Idolatry.

A ſinne is then (among divers other wayes) properly ſaid to be *the ſinne of a Nation* when it is *eſtabliſhed* or at leaſt *tollerated* by law: by the *government* of a Nation, not onely ſome *Governours* in a Nation. But herein therefore you may with wonder and thankfulneſſe remember with what jealouſie and reſolution of ſpirit our *Worthies* in *Parliament* did abominate the very mention of a *toleration of Popery* in *Ireland*, proteſting that they would rather hazard the loſſe of that, and of this kingdome too, then conſent to a *toleration* of that nature, either there or in any of his Majeſties dominions: thus did they with *Nehemiah-like zeal and courage* reſolve while ſome of thoſe whoſe pretended authority *in* and *over* the *Church* ſhould have ſuggeſted to them a little more care of the affairs of Chriſts kingdome, were either *ſilent*, or in their great devotion to the cauſe of Reformation, pleaſed to be *Mediatours* in that Antichriſtian motion. Alas Beloved, if the Lords and Commons had not had more Divinity in them than the *Biſhops*, Popery might have beene eſtabliſh't by a law, men might have gone to *Maſſe* by *act of Parliament*, and we might have truſſed up our fardels, and have bid farewell

farewell England before this time, where ever did *Idolatry* come into a Nation but *deſolation* and *ruine* trod upon the heeles of it? It is *the ſinne of Gods jealouſie* and therefore muſt needs be the ſinne of Gods unquenchable indignation.

And for the other ſinne of *bloud* how miraculouſly hath God delivered us from *bloud guiltineſſe*! how neer was this Kingdome to have imbrued its hands in *fraternall bloud*, the bloud of our deer Brethren in *Scotland?* what *preparations* what *arts* and *provocations* to have engaged the King and Kingdome in that *fratricidous deſigne; woe unto the contrivers thereof* without repentance) *for they have gone in the way of Cain, and ran greedily after the error of Baalam, and have or ſhall periſh in the gainesaying of Core.*

But behold the goodneſſe of God to England, that which formerly had often been our great affliction, was now one of the ſeaſonableſt *mercies* that ever England ſaw, *the diſſolution of a Parliament*; for ſurely brethren had the *Paliament* given but *ſixpence* towards the mainetenance of that warre, that *Bellum Epiſcopale* it might have envolved the Kingdome in guilt, brought God as an enimie againſt us and undone us and our children for ever, our poor Brethren in Ireland have dearly and deeply taſted the bitter and deadly fruite of that *unnaturall* as well as *unchriſtian* contribution though we hope it was but *extorted* from many of them by the *power* and *policie* of a *wily* and *cruell oppreſſor* under whoſe *iron yoke* they did then groane and languiſh yet *God ſaw it and was diſpleaſed*, and behold into what *devouring flames* hath the *fierceneſſe of his anger* broken forth upon them which hath burnt downe almoſt to the very

foundation

foundation of *that Kingdome*, and they had by this time been made like *Sodome* and *Gomorrah*, *had not the Lord of Hoſts left them a little remnant*, and begun to *turn his hand upon the enemy*. But ſee the juſtice and righteouſneſſe of God, who hath kept off that Nation from comming in to their timely reſcue and ſuccour, who would ſuffer themſelves for any reſpects of hopes or fears to be beguiled to a contribution for their ſpoyling and ſlaughter. *Behold the goodneſſe and ſeverity of God*; Ireland *did contribute their money toward the ruine of* Scotland, *and it did them no harme*: Scotland *would have contributed their lives toward the relief of* Ireland, *and it could doe them no good*. The Lord humble the remnant there for this among the reſt of their ſinnes, and then heal their wounds, and ſtinch their bloud: the *ſhedding* whereof though it have been *juſt with God*, it hath notwithſtanding been *moſt unjuſt with men*, and God will be revenged for it; for if the bloud of one *Abel* had ſo many tongues as drops (*Clamor ſanguinum fratris* (ſo the Heb.) *the voice of thy Brothers Blouds cryeth unto me from the ground*) how many *tongues* have the *blouds* of ſo many *thouſands*, as have been barbarouſly and inhumanely butchered in *Ireland*, to multiply clamors in the eares of God for vengeance? And therefore oh the *unſpeakable love and goodneſſe of God*, in keeping the guilt of that *bloud* alſo from the land! for oh if the bloud in *Ireland* did lift up its voice againſt *England*, we might ſit down in the duſt, and weep tears, not of water onely, but of *bloud* too, in a ſad expectation of a ſtorm of wrath and bloud to be rained down upon us from heaven, in Gods avengement of our Brethrens deſolation! Indeed there hath not been *Jer.* 1. 9. 25.

that ſpeedy diſpatch of ſuccours and ſupplies, as either our Brethren in *Ireland*, or ſtanders by might have expected from a people ſo neerly concerned in their peace or warre, woe or welfare, as we are; but there have been a generation of men (*who they be* God knows) of whom both *King* and his *Parliament* may ſay with *David*, *You are too hard for me ye ſonnes of Zeruiah*, who have by ſome wily and myſterious artifices *retarded* the relief and reſcue of that *poore*, *bleeding*, *crying*, *dying Nation*; which may by this means complain with the Church, *As for us, our eyes* Lam. 4. 17. *as yet failed us for our vain helpe, in our watching we have watched for a Nation that could not ſave us*, they have looked on their right hand, and cryed, *Oh helpe me England*; and on the left hand, and cryed, *Oh pitie me, oh ſave me Scotland, my ſoule is weary becauſe of murderers*; but behold *refuge hath failed, none* or *few* have come into their ſuccour. I know God hath ſeemed to fight againſt them many times, when men and munition have been ready, the winds have blowne with a croſſe and angry blaſt, but ſurely *the hand of Joab* (and his *Brethren*) hath been in it, who may therefore (without deep humiliation) expect to inherit the Legacie which *Solomon* bequeathed him and his poſterity, *The Lord ſhall return the bloud of* Ire- 2 Kin. 2. 33. land *upon the head of Joab, and Abner, and Amaſa; their bloud ſhall returne upon their owne head, and upon the head of their ſeed for ever, but upon the* King and Parliament *there ſhall be peace for ever from the Lord.* If the bloud of the *Sichemites* ſhall be avenged ſevenfold, then the bloud of *Ireland* ſhall be avenged ſeventy times ſeven-fold. Oh Brethren what an *argument of hope* is this, that God will ſhew mercy to *England*,

in

as much as he hath kept us from the crying guilt of bloud; the bloud of *Scotland*, and the bloud of *Ireland*; for hath their bloud been precious in our eyes, and ſhall not our bloud be precious in Gods eyes?

It was a ſaying of King *James*, that *if God ſhould leave him to kill a man, he would think God did not love him*; What an argument of divine diſpleaſure had it been, if God ſhould have left us to have murdered a Kingdome, two Kingdoms, either by *wilfull ſlaughter*, or by *willing ſufferance?* Surely there is not a greater expreſſion of Gods love to a people or perſon, then when he keeps them from ſinning againſt him, & that in the midſt of many and mighty temptations & provocations. There hath been bloud ſhed *in England*, but bleſſed be God, it hath not been ſhed *by England*, Read over that promiſe, *Iſai.* 61. *ver.* 8. *I the Lord love judgement, I hate robbery for burnt offering, and I will direct their way in truth*; and if you thinke God hath made it good to us, then rejoyce in that which follows, *I will make an everlaſting Covenant with them, and their ſeed ſhall be known among the Gentiles, and their off-ſpring among the people, and all that ſee them ſhall acknowledge them that they are the ſeed which the Lord hath bleſſed.*

A ninth ground of Hope that God is waiting to do *England* good, is, that *He hath ſo graciouſly vindicated the reputation of his belyed ſlandered people.*

9. Arg. The clearing of the reputation of his ſlandered ſervants.

The earth hath not been able to bear the words of the *raying Rabſhekahs* of our times againſt the ſervants and Children of God. *Puritans* the only *Schiſmaticks* and *troublers* of the peace of the Church; and *Papiſts* the Kings beſt *Subjects*; The *Scots* were proclaimed *Rebels* in the *Pulpit* by them that never

had a word to ſpeak *againſt* the *Rebels* in *Ireland*, or *for* Gods poor afflicted people there; and they that have done the King and Kingdome the beſt ſervice, have been ſuggeſted by ſome the greateſt Traytors againſt King and State: but God (according to the word of promiſe) *hath brought forth their righteouſneſſe as the light, and their judgement as the noon day.* *Religion* hath been found to be wounded under the ſides of *Puritaniſme*; his *Majeſty* cals the *Scots* his *good Subjects*; the *Parliament* their *Friends* their *Brethren*; *Papiſts* doe now diſcover themſelves to be the *Traytors* and *Rebels*, while thoſe that have been ſtigmatized with thoſe infamies and ſcandals, are honoured in the eye of the Kingdome for the *Patrons* of *Religion*, and *Patriots* of the *Country*. And you ſhall finde that the time when *God takes away the rebuke of his people* is a time alſo of *wiping off tears from their eyes.* In that day *when God will plead the cauſe of his people, he will alſo execute judgement for them.* In that day *when he brings them forth to the light, he will build their walls, and the decree ſhall be far removed.*

Pſal. 37.6.

Iſai. 25.8.

Mica. 7.9.10.11.

The Tenth Argument.

10. Arg. Our Enemies.

A great part of our hopes lyeth in our Enemies themſelves. They that have *threatned* us the greateſt *dangers* doe now *promiſe* us the greateſt *hopes*; *Howbeit* (as God ſpeaks of the Babylonian Tyrant, *Iſai.* 10.7. *They mean not ſo neither doe their hearts think ſo, but it is in their hearts to deſtroy and to cut off people not a few.* And this argument is *twiſted* of a *ſix-fold thread*, and ſurely a *twice treble cord* is not *eaſily broken.*

Iſai. 10.7.

The fulneſſe of their ſinnes.

The firſt is, *The fulneſſe of their ſin. We have heard of the pride of Moab* (*ſaid the Church*) he is very *proud*,

proud, even of his haughtineſſe, and his pride, and his wrath. We have heard of the pride of the Enemies, (may England ſay they are very proud) even of their *haughtineſſe* and their *pride* and their *wrath*; I, and *felt* it too: the *villanies* of their *Courts*, the *vileneſſe* of their *officers*, the *viciouſneſſe* of their *families*, their owne *briberies, covetouſneſſe, unſatiable ambition*, their *perjuries, adulteries, drunkenneſſe, prophane heathes, curſed oaths, oaths fetcht I know not how many miles in hell, malice* againſt the *power of godlineſſe*, *blaſphemies* againſt the *ſpirit of prayer*, *ſuppreſſion* of the *truth*, *oppreſſion* of the *faithfull Miniſters* thereof, *diſcountenancing of religion, encouragement* and *ſupport* of *prophaneneſſe* and *ſuperſtition*; to all which we may juſtly put an *&c.* of an endleſſe catalogue of all manner of wickednesſes, *Alſo in their skirts is found the bloud of the ſoules of poore innocents: not only the bloud of mens liberties, eſtates, limbs, lively-hoods* and *lives, but the bloud of ſoules*; thouſands of *ſoules* have been ſent to *hell* either by their corrupt and poyſonous *drugs*, or at leſt for want of ſound and ſeaſonable *food*, and all this (as it followes there) hath *not been found by ſecret ſearch but upon all theſe. The ſhew of their countenance doth witneſſe againſt them, and they declare their ſin as Sodome, they hide it not:* they went not *behind the dore* to commit their villanies, but in the eye of the Kingdome, in the face of the Sun have they diſcovered their ſhame, ſurely they were not altogether ſo good as the *whited Sepulchers* our Saviour ſpeaks of; not ſo much an outſide of holineſſe unleſſe in ſome Idolatrous, ridiculous cringings and complements, inſide and outſide ſtinking Sepulchers; never a more ulcerous rotten body hath

Iſai. 16. 6.

Jer. 2. 34.

Iſai. 3. 9.

b(en beheld then that which hath been laid before & anatomized by the grave and learned Counſel and Colledge of Phyſicians now aſſembled. Poſterity ſhall hear and bluſh and be aſhamed and aſtoniſh'at the report of ſuch unheard of abominations.

Gen.15.16. And *If the ſinnes of theſe Amorites be full*, what remains, but that (in anſwer to the type ſhewed to *Abraham*) *they muſt be deſtroyed*, and *Iſrael* (now in the very edge of the wilderneſſe) *brought in to their poſſeſſions*. Tell me elſe what is there yet remaining that may fill up the meaſure of their iniquities?

Heb.12.4. It may be ſome will reply (with the Apoſtle, *Heb.* 12.4.) *Ye have not yet reſiſted to bloud*; they have not yet broken forth into a *bloudy and fiery perſecution.*

To which I anſwer, that we have not, it is part of our *ſalvation*, not of their *moderation*; we may thank *God* not *them*, that the *Cinders* of *Queen Maryes* dayes are not uncovered, and *blown up* into a fiercer *flame* than ever. Looke into their *Ephah*, and there you ſhall finde Puniards and Piſtols, match and powder, fire and faggot, and all the inſtruments of a fiery triall and bloudy perſecution. Brethren what meant the caſting of *new Cannons*, the repairing of *old priſons* (that were never uſed ſince the *Lollards* dayes,) the preparing of *ſtrange Engines* of cruelty, and ſuch *aboundance of Armes*, that all the wiſedome and power of Parliament cannot diveſt them off to this day? what mean theſe things I ſay?

When I ſ(ee Boyes gathering of ſticks and other fuell togethe , doe not I know they mean to make a bone-fire? Certainly(Brethren) *Smithfield* had not now to have been fil'd with faggots, and the priſons with Profeſſours; Godly Miniſters had not now to have

have been made the ranſome of Prieſts and Jeſuites; the Parliament had not now been unblown up, nor our Worthies to have been murthered; the ſtreets had not now been to have run down with bloud; and the whole Kingdome to have been made the ſeat and ſtage of the moſt bloudy warre and perſecution that ever was acted by barbarous hands, had our Antichriſtian enemies had time and opportunity to have ſet abroach their Hogs-heads of wrath and revenge which they have been tunning up theſe many yeares together. Witneſſe poor, bleeding, groaning, gaſping dying *Ireland*, was there ever ſuch treacheries and treaſons, ſuch maſſacres and murders, ſuch deflouring of Virgins, ſuch raviſhing of women with child, and then ripping them up alive, and tearing out their unborne infants out of their wombs, ſuch tortures and torments invented by the wit of malice ever heard of among Heathen and Barbarians? yea the *Heathen* ſhall hear of it and be aſhamed; *after ages* ſhall read, and their faces ſhall gather paleneſſe, fear ſhall take hold on them, as pangs upon a woman in travail, when theſe tidings ſhall come to their eares.

And were not (I pray you) the ſame *whips* prepared for our *backs*, the ſame *knives* for our *throats*, the ſame *ſwords* for our *bowels*, the ſame *halters* for our *necks*, the ſame *fire* for our *houſes*, the ſame *tortures* and *torments* for our *ſelves* and *wives* and *children* and *families*? was not the ſame *maſſacre* and *butchery* plotted, contrived, and ſealed up by oath and ſacrament for all the three Kingdomes? and now that all this hath not been acted upon us in the ſame height of miſchiefe and fury, we are no more beho'ding to our

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Babylonian adverſaries, then *Jacob* to his Brother *Eſau* for his life and ſafety, what time he ſaid within him. ſelfe, *The dayes of mourning for my father are at hand,*
Gen.27.41. *then will I ſlay my brother Jacob. Then I will*, now I *would*, but now I *cannot*, his *will* waited but for a *then*; there was no want of *will* but of *opportunitie* onely in *Eſau*, that *Jacob* was not murdered like *Abel*; nor in our *Eſau-like* brethren that we are not murdered like our brethren in *Ireland*; *Eſau's heart* was full of *bloud*, though his hands were not; and ſo were, and ſo are our *Eſaus*, very thirſty they are for bloud, they began to ſip of the cup of *Proteſtant-puritan* bloud (as they called it,) the bloud of their *liberties, eſtates, livelyhoods, limbs*, and very ſweet it was, and much they thirſted after the *bloud* of their *lives*; if their *eare bloud* was ſo ſweet what would their *throat bloud*, their *heart bloud be?* and well, they hoped long before this to have glutted themſelves with deep draughts of *Engliſh bloud*, they promiſed themſelves
Deu.33.29. a whole *vintage* of *bloud* before this day, but bleſſed be God hitherto they are *found lyers*; they ſaid they would not leave a Puritan in the Kingdome, but that was a lye; they ſaid they would make the proudeſt of them all take their *curſed oath* &c. but that was a *lye*; they ſaid their *hand* ſhould reach *New-England* too, but that was a *lye*; a thouſand ſuch *lyes* they have told; though I'le bear them witneſſe they did not intend to lye, certainly they meant as they ſpake, their hearts were full of *bloud* though their hands were not, and can any one doubt their ſinnes are come to the height; bring me a ſinne which they have not committed (among them) with an high hand and an out ſtreched arme, and I ſhall be almoſt perſwaded

that

that God will ſpare them: but me thinks I ſee the *two women* (in *Zachariahs* viſion) *with the wind in their wings coming to take up this Ephah between earth and heaven, and to carry it into the land of Shinar,* (even Babylon, Romiſh Babylon) from whence it came, *that there it may be ſetled upon her owne baſe.* Their *Ephah is full of wickedneſſe,* 'tis *full,* 'tis *full.* Zech. 5. 9.

Be of good chear you *waiting ſervants* of *God,* our *Enemies wickedneſſe* is like to ſtand us in more ſtead, than our *own prayers:* our *prayers* are *imperfect,* their *ſinnes* are *perfect*; if our *prayers* cannot pull them down, their *wickedneſſe* ſhall, eſpecially if we conſider in the ſecond place.

Their wicked and deſperate *Mediums* which they uſe for the effecting of their owne deſignes. 2. Their wicked mediums they uſe to ſupport themſelves.

Are they not a generation of men that never had a *Vote* for *Jeſus Chriſt?* doe they not oppoſe all *Reformation* both of *Church* and *Common-wealth,* that cannot ſtand with their own *pride* and *ambition?* yea, they would not paſſe to *ſacrifice three Kingdomes* at once to their own *pompe* and *luſts,* could they get the *knife* into their owne hand. *Tumults* and *diviſions, Treacheries* and *treaſons, maſſacres* and *murders* are the underſetters of their Babel, and heark the Prophets queſtion, *Shall they eſcape by iniquity?* have they no other inſtruments for their defence but *inſtruments of cruelty?* no other *policies* but the policies of *Antichriſt?* no other *mediums* but ſuch as they borrow from the *Prince and powers of darkneſſe?* and *Shall they eſcape by theſe?* no, *In thine anger caſt down the people O God.* It is *propheticall* as well as *optative,* not onely in thine anger *doe* thou caſt them downe, but in thine anger thou *wilt* caſt downe this people, Pſal. 56. 7.

O Lord. Had I seen them humbling themselves and *walking softly* with *Ahab*, it might have *prevailed* with God for a time, had they but used their policie (in which they so much trusted) it might have prevailed with *men*. We are a mercifull nation (too mercifull God be mercifull to us) and might happily have *compounded* the businesse betwixt *Christ* and *Antichrist*; (according to the desire of the Harlot, *neither mine* nor *thine*, but let it be *divided*) and so wrath might have come upon the whole Kingdome. And therefore when I see them by a just judgement of God upon them *lose* their *judgements* that have first lost their *Conscience*, and put off the *man* as well as the *Saint*; they seem to be of that *generation* who when *their kingdome was full of darknesse, gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and sores; and repented not of their deeds*: and therefore *neer* their *ruine* and *desolation*. *Who ever hardened himself against God and prospered?*

2. Kings 3.26.

Revel. 16.10.11.

Job 9.4.

A third branch of this Argument.

The discovery of their wickednesse and Counsels. Time was when we might not peep nor mutter, nor whisper out our just and sad complaint in the modestest language of a trembling lip, but it was censured for schisme and faction, sedition and treason, and what not? *They made a man an offender for a word.* They *made* him an offender, when neither his *actions* nor his *words* did make him so; but blessed be God, the times are turned, and we may lawfully call a *Spade* a *Spade*; *Popery Superstition* and *Idolatry*; the *Pope Antichrist*; and a *Bishop &c.*

Mi'n mutire nefas nec clam nec cum scrobe nusquam? Pers.

Isai. 29.21.

Their folly is made known to all men; God hath discovered their folly, and made them base and contemptible.

2. Tim. 3.8.9.

Mal. 2.9.

ble before all the people, according as they have not kept Gods wayes, but have been partiall in the Law. And what doth the Apoſtle inferre upon the diſcovery of the falſe Apoſtles folly? why, *They ſhall proceed no further.* God will ſtop them in their wayes of ſeduction and perſecution; they have done their worſt, he is very confident of that, *They ſhall proceed no further*; God hath diſcovered the words and counſels they have had in their very bed-chambers, as 2 *Kings* 6. 12. Were there no more but this, it would ſpeak great *hopes*, but behold

A fourth branch or twiſt to ſtrengthen this Argument, and that is, that God hath not onely diſcovered their Counſels, but hath alſo *fruſtrated and blaſted their projects.*

They have *covered ſnares* for our feet, but God hath *diſcovered* them; they have *appointed our deſtructions*, but God hath diſappointed their expectations. Plot hath been hatcht upon plot, treaſon upon treaſon, now upon *Scotland*, and then upon *England*, and anon upon *Ireland*, now in the *North*, and by and by in the *South*, ſometime upon the *Citie*, and then upon the *Parliament*, the whole *Houſe*, particular *Members*, by *plague ſore* clouts, *poyſons* armed, *Cut-throat* villains, what not? but bleſſed be God, they have all been hitherto like the *untimely fruit of a woman, that could never ſee the Sun*; what promiſe God *made* to *Iſrael*, he hath *made good* to *England*, *no weapon formed againſt it hath proſpered: many* weapons *Iſai.* 54. 17. have been *formed*, cruell, deadly, formidable weapons, but *none proſpered*; theſe later years have been nothing elſe but a ſeries of treachery and treaſon againſt King and State; and though God hath *hedged* up their way

with *thorns*, yea *compaſt* them about with *hewen ſtones* yet have not theſe deſperate Engineers *deſiſted* their Treaſons, but *changed* them only (as many men doe their ſinnes) out of one Rebellion into another, out of one wicked plot into another curſed conſpiracy; and that none of theſe have *proſpered*, is it not a fruit of the Covenant (in the former place) *In righteouſneſſe ſhalt thou be eſtabliſhed, thou ſhalt be farre from oppreſſion, and from terrour, for it ſhall not come neer thee.* It hath come toward us indeed, but not *neer* us; or *neer* us it may be, but not *upon* us; And an Argument it is, that our *Enemies gather themſelves together, but not by God, and that they that doe gather together againſt us, ſhall fall for our ſakes.* Tell me but one deſigne wherein the Parliament hath miſcarried; and but one project wherein the Malignant party have proſpered, and I will give you leave to call all theſe hopes into queſtion. This is much, but this is not all, for not onely this, but

Iſa. 54. 14

Fifthly, *Their weapons have been turn'd upon their owne boſome, and their Cannons have broken, and ſplinterd into their owne faces.* They have loſt ground by advancing, neither hath any thing, or in rationall probabilities, could any thing have contributed ſo powerfully to their owne ruine, as that which they have projected for their ſupport and conqueſt.

You may obſerve it in a conſtant ſucceſſion of their plots and Counſels, it hath been the unchangeable *project of divine providence* to beat them with their owne weapons, to turne the mouth of their Cannons upon their owne forces, to burn them with the fire they have kindled, and caſt them into the pits themſelves have digged, *and in the things wherein they have*

have dealt proudly, ſtill to be above them. In ſo much that thoſe which have been inbarqued in the great deſigne of Reformation, have been non-pluſt, and not know what to doe next, the Enemies contrivements have dig'd them an hole to creep out at, where they have found a path of providence chalkt out to them, and with liberty and enlargements have gone on and proſpered. Surely all Parliament endeavours and unweariable debates have not conduc'd ſo much to the ripening of our hopes, as the headlong deſperate attempts of the enraged adverſaries. Exod. 18. 11.

Could all the viſible Artillery, of the poor derided and deſpiſed people of God, have ever given ſuch a *wound* to the *Prelacie*, as they have received in their owne Epiſcopall warre with *Scotland?* or hath any thing ſo dangerouſly ſhaken the foundation of their rotten fabrick, as the diſcharging of their *roaring Canons*, overladen with an oath of an unreaſonable ſize, and ramd up to the very mouth with a voluminous *&c.*? And while by their late learned and vigorous proteſtation, they thought to have been above the Parliament by trampling under their feet the Acts of King and States (becauſe not conſecrated for ſooth by their *Epiſcopall Vote*) they did that in an houre, which the Parliament could not doe in a year, and (not much unlike the Angels that kept not their firſt eſtate) caſt themſelves down from their Hierarchicall ſeat, and loſt both Vote and place in that *Royall* Senate. Surely theſe were their *Babels* which they built of purpoſe to be above all *inundations, But God came down and confounded their language.*

What skill and phyſick could have been ſo effectually operative for the purging of that repreſentative

body of the Kingdome from ſo many corrupt and peſtilentiall humours, which did much endanger the conſtitution thereof, as their owne malignant and deſperate *activity?* or was there any means within the view of rationall conjecture, and the liſt of ſecond cauſes that could ſuch hopes or probability that ever popery and Papiſts ſhould ever be rooted out of his Majeſties Dominions, as their own trayterous and Antichriſtian inſurrections and rebellions?

Job 5.12.13. *But this is the working of him that diſappointeth the devices of the crafty, ſo that their hands cannot perform their enterpriſe. That taketh the wiſe in their own craft: and carries the counſell of the froward headlong.* And when we ſee *heatheniſh* men *ſinke downe in their owne* Pſal. 9.15.16. *pit their foot taken in their net which they made: and the wicked ſnared in the worke of their owne hands,* why ſhould not thoſe that waite upon God ſing their verſ. 17. *Higgaion. Selah.* in an holy confidence that *God* is *executing his judgements on the wicked,* and that their next *turne* (without ſpeedy and importunate repentance) *ſhall be into hell, with all the nations that forget God.* why may not we upon *Davids* premiſſes infer *Davids* concluſion? and when we ſee our *Enemies turned back* reſolve *they ſhall fall and periſh at* Pſal. 9.3. *Gods Preſence. When mine enemies are turned back they ſhall fall and periſh at thy preſence?* oh ye cruell Tyrants, and bloud-thirſty perſecuters of Chriſt and his members, do ye begin to turne your backes and betake your ſelves to your heeles, nay then I know you have not long to live, you are appointed to deſtruction, *you ſhall fall and periſh* at the preſence verſe 6. of God, *oh thou Enemie deſtructions are come to a perpetuall*

petuall end; thou ſhalt deſtroy no more, you ſhall *excommunicate* no more, *ſuſpend* no more, *impriſon* no more, *baniſh* no more, *draw bloud* no more, *raviſh* no more women with child, and then *rip them up* alive before their husbands faces; *murder* no more husbands before the eyes of their tender wives; you ſhall *daſh* out no more infants braines againſt the ſtones, *deflowre* no more virgins, *torture* no more faithfull Miniſters, *burne* no more houſes, *ſpoile* no more Townes and Villages, *lay deſolate* no more Countries, &c. *thou* ſhalt deſtroy no more: thou haſt made an end of deſtroying; and now *thy turne is come*, *Woe unto thee that ſpoileſt, and thou waſt not ſpoiled, and dealts treacherouſly and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoile, thou ſhalt be ſpoyled, and when thou makeſt an end to deal treacherouſly, they ſhall deal treacherouſly with thee.* Iſai. 33. 1.

How may this encourage us to wait on God, whilſt it lays a *foundation* not onely for *prayer* in the next verſe, *O Lord be gracious unto us, we have waited for thee, be thou our arme every morning, and our ſalvation alſo in the time of trouble*: but a *foundation* alſo of *faith* and *confidence*, verſ. 5. 6. *The Lord is exalted for he dwelleth on high, he hath filled Sion; he hath filled England* (may we ſay) *with judgement and righteouſneſſe*: There is the *foundation*; and what is the *confidence* he builds on it? it follows, *Wiſedome and knowledge ſhall be the ſtability of thy times and ſtrength of ſalvation.* verſe 2. Verſ. 5. 6.

The fifth & laſt branch which makes up this Argument compleat and entire, is, *The fear which God hath ſtruck into the hearts of the Enemies.* While God hath made ſome of them Prophets of their own deſtruction,

Eſther 6.13. *Judg.7.13.14.* ction, hich *Haman's wife* and the *Midianitiſh Souldier*, (and a better *oracle* than the mouth of an Enemies foretelling his owne deſtruction) and hath a *trembling of God*, a mightie fear and horror to fall upon others ſo that *the ſword of the Lord and of Gideon* never ſtroke more terror and faintneſſe into the hearts of the Midianites than the *ſword of the Lord and* of *England*, the *ſword of the Lord and of Scotland* doth into the hearts of the Rebels in Ireland; at which time *all the hoſt ran and cryed and fled* hath not God (in his faithfulneſſe and power) made good the promiſe (almoſt to the letter) *one of you ſhall chaſe a thouſand and two put ten thouſand to flight,*

Deut.32.30.

Fear is a certaine foreruner of confuſion; witneſſe the confeſſion of Rahab to the ſpies. *I know the Lord hath given you the land, and that their terror is fallen upon us, and that all the inhabitants of the land faint becauſe of you*; when the Egyptians cry out *let us fly let us fly*, you may know that God begins to *trouble* their *Hoſt*, and *take off their wheels*, and is about to *drown them in the midſt of the Sea*; the Pſalmiſt gives the reaſon of it, *There were they in great fear, for God is in the Congregation of the Righteous.* I could enlarge this conſideration, but we have dwelt long enough here, let us remove to another refuge both of *beauty* and *ſtrength.*

Joſ.2.9.

11. Arg. The great things which God hath done already: Too too great for me to recount in this ſo narrow a paſſage of my diſcourſe; neither is it the proper worke of this Argument. I ſhall leave it to thoſe whoſe leiſure and abilities may invite them to undertake a work that requires ſo much skill and induſtry, for ſurely by that time God ſhall have pleaſed to perfect

perfect the *thing* which he hath begun among us; there was never an hiſtory of more wonder and delight delivered over to the eare of poſterity: The Lord find and fit ſome ſpirits to a work of ſo much honour to his Name, and advantage to after-generations. Interim, becauſe I would not altogether faile your expectations, give me leave to preſent to your view ſome of the moſt remarkable footſteps wherein divine providence hath gone as viſibly before our eyes, as ever the *pillar of fire* by *night*, or the *pillar of the cloud* by *day*, before *Moſes* and *Iſrael* in their forty years travell between *Egypt* and the *Land of promiſe*. I muſt but make a bare mention of them, that my diſpatch may not ſwell to too great a bulke and burden.

The *Calling of a Parliament* this Phœnix Parliament, which like the Phœnix indeed did ſpring out of the *aſhes* of the *old ones*; we had not had now an *indiſſoluble* Parliament, if former Parliaments had not been untimely *diſſolved*; Surely God hath done for this Parliament, in as great *wonder* and more *mercy*, what he did for *Joſhuah*, he hath cauſed the *Sunne to ſtand ſtill in Gibeon*. The light and influence of this Parliament to *ſtand ſtill in England*, that *the people may avenge themſelves upon the enemies of King and Kingdome*; ſo that, as of that day it may be ſaid, *There was no day like that before it nor after it*. I am ſure, there hath been no Parliament day like this *before* it, (what ſhall be *after* it, is known onely to the maker of dayes) *wherein the Lord hearkened to the voice of man*, even to the voice of his poor, praying, deſpiſed people. *Joſh.* 10. 13.

Contemplate I beſeech you every one of you in his

his owne private thoughts the great things which God hath done by this Parliament.

That *miraculous pacification* of the two Kingdomes like the Parliament it self (after many sad and fearfull dissolutions) made (we humbly hope) *indissoluble* to the unspeakable security and joy of both the Nations; and even then when they stood like *Joabs* and *Abners* men, ready to have runne together, and sheathed their swords in one anothers bowels; was not the *Signall* given, and *bloud* drawn on both sides? Oh the fears and tremblings! the pains and horrors of that day! Surely *it is a day much to be observed unto the Lord*, &c. You have not forgot I hope that *second Eighty eight*, not long before the Parliament began; nor the *gun-powder treasons* since, from the devouring rage and cruelty whereof, the wakefull eye of providence did rescue us, while we slept; and so our deliverances were wrought before our dangers were discovered.

Looke into the Common-wealth, and that you shall find disburthened of the grievous *pressures* and *oppressions* of *Ship-money*, *Coat* and *conduct money*, and a *bed-roll* of *Monopolies*, as long as the Inventory of all your goods and chattels, meat, drink and clothing; this kind of vermine like the *frogs* of Egypt *comming into your houses, and bed-chambers, and beds, and ovens, and kneeding troughs*, &c. or like the *Locusts*, *which darkened the Land, and did eate every herbe of the land, and all the fruit of the trees, so that there remained no greene thing in the Land*; all was almost eaten up and destroyed.

Exod. 8. 3. 4.

Chap. 10. 15.

Look into the Church, and there you shall see that yoke (which in former ages had been made but

of

of wood, but now of iron; that yoke (which neither we nor our fathers were able to bear, happily broken off our necks, thoſe formidable oaths *ex officio*, and *Canonicall obedience*, *Subſcriptions*, *Canons*, *Images*, *Altars*, and *Altar-worſhip*, with the whole *Romiſh pack* of *Idolatrous Ceremonies* ſeaſonably *ſuſpended* and *removed*, which formerly occaſioned the ſuſpenſion and removing of many godly and learned Miniſters, the bloud of whoſe Miniſtery, and of the ſouls depending upon them, cryes in the language of Sion, *The violence done to me and to my fleſh, be upon Babylon, and my bloud upon the Inhabitants of Chaldea.* Jer. 57.35.36.

Look again into both, and you ſhall ſee thoſe two ſtrong and ſeemingly invincible *Forts*, from whence the Enemie did continually batter down the wals of Church and State. Thoſe two Cities *Pithon* and *Rameſes*, which the Egyptians built not onely for *treaſure Cities*, but alſo to keepe *Iſrael* in *perpetuall bondage*; that *Mizpah* and *Tabor*, where the Prieſts and Judges built Towres wherein to lay men in wait for them that came to worſhip the Lord at Jeruſalem; In *Engliſh*, the *Starre-chamber*, and *High commiſſion Court*, thrown down to the ground, not ſo much left as the very foundations where they might again erect any ſuch like *fortifications* in after times, to the annoyance of the Kingdome. Exod. 1.11. Hoſ. 5.1.

Where are the *mighty oppreſſours* that made the Kingdome, yea three Kingdomes *tremble?* behold ſome *fled*, others *faſt*, and others taken out of the land of the *Living*. Are not the *Righteous delivered and the wicked brought into their places.* Prov. 11.8.

Remember that great and ſolemne *Proteſtation* till which we were hardly worth our names, *Proteſtants*,

or onely a Name, and without which we might have loſt (who knows how ſoone?) both our *names* and *truth* and *Kingdome*; had not the Lord raiſed and ſtrengthened our reſolutions by this *oath of Gad*. I cal'd it before *Gilgal*, becauſe by that the Lord rolled away our reproch; I may now call it *Gad*, for
Gen. 30. 11. behold a *troope* commeth, a troope of mercies followed. Behold from thenceforth *baniſhed* ones *returning*, *dangerous* ones *flying*, *Prieſts* and *Jeſuites baniſht*, *faithfull* ſilenc't *Miniſters reſtored*, *Scandalous* Prieſts *diſcovered*, *diſcountenanced*, *threatned* (though becauſe *ſentence againſt* thoſe *evill doers* was not *ſpeedily*
a Eccleſ. 8. 11. *executed*, *the hearts of thoſe ſonnes of Belial*, *is wholly ſet in them to doe evill*;) the *Maſſe* going downe, *Preaching* going up, *Popery* and *Arminianiſme* hiding the head, *ſound Orthodoxe Doctrine* ſet at libertie, holy *Ordinances* comming in, ridiculous *Cerimonies* going out; the *day of the Lords Reſurrection riſing* (it ſelfe) againe from the *dead*; bad *Canons damned*, good *Lawes enacted*, others *revived*; evill *officers* removed out of places of skill and truſt, faithfull and honourable *perſons* put in their rooms; *Epiſcopall pride bowed* down, the *honour* of the true-hearted *Nobility rayſed* up; thoſe that never had a *Vote* for *Jeſus Chriſt*, *voted out of* their *Votes*; *Lords* and *Commons* bleſſedly *united*; *Diſturbers* of the *publike peace*; *Oppoſers of Reformation curb'd* and *cenſured*; *Cities* and *Countryes* comming in and laying down at the feet of King and Parliament, their lives and eſtates, for Religion and Reformation.

Aſpice exinde terrarum ſitas nationes emergentes ad Dominum deum & ad Dominum Chriſtum ejus Tertul. Apol.

Alas Brethren, I ſhall eclipſe the glory of God and the work which he hath wrought; I doe but *darken prayſes*. *Inopem me copia fecit*. I am ſtraitned by fulneſſe,
Job 38. 2.

neſſe, I have ſo much to doe in this work that I can doe nothing; pray for a large portion of skill and power on them, whoſe ſpirits God either hath or ſhall ſtirre up to this honourable work, of *writing up the righteous acts of the Lord* done for poore *England* in theſe later dayes. Never was the world bleſt with ſuch a viſion as this will be, when it ſhall ſpeake out; wherein *Treaſon* and *Salvation*, *Hells miſchiefe* and *Heavens mercy* meet to make an unparalleld monument of wonder and delight. This ſtory ſhall be the *Anagram* of all the Acts and Monuments which God hath wrought *in* and *for* his Church, ſince the foundations were laid.

That which is my moſt proper work in this Argument is to demonſtrate, that *what hath been done* in and for *England*, hath been done by the immediate wiſedome and power of God; and but as a pledge that God will *perfect the thing which concerns us*, *Pſal.*138.8.

For the former, I will give you theſe two obſervations very worthy of your beſt intentions.

Two evidences that God hath done all that is done.

That *what hath been done*, *hath been done upon the ſpirits of men. Not by might nor power but by my ſpirit ſaith the Lord.* not by *force* and *Armes*, not by *violence* and *compulſion* but by a ſecret *influence* upon *mens ſpirits* hath the worke been carried on all this while, *warming* them when deadly *cold* and *frozen encouraging* them whem *deſpairingly poor* and *timerous*, and *heightning* them with dangerouſly *low* and *ſinking*: have I not ſeen men like *Deers* to day, and like *Lyons* to morrow, like *fainting men* now, and like the *Angel of the Lord* anon, clothed with a kinde of *omnipotence* ſo that no oppoſition or hazard hath been able to turn them out of their road, or to ſtand *Zech.*4.6.

1 Evidence.

before them, and this in ſuch a ſecret concurrence and combination of providence, not by communication and diſcourſe, but when men have been ſeperated and at diſtance, that it ſeemes not leſſe miraculous than that which is reported of the *ſeptuagint.* who ſhut up in their ſeverall ſtudies, and not ſuffered to communicate their thoughts and labours one to another, did yet by a ſecret inſtinct, meet in ſuch an harmonious tranſlation of the Bible that they differ'd neither in ſence nor words. To ſee Lords and Commons ſo ſtrangely raiſed and changed (as it were) in the frame of their ſpirits, as if they were not the ſame men. Parliament and City, the ſeverall Counties even from the remoteſt parts of the Kingdome concentred in the ſame deſigne and humbly deſires of reformation; notwithſtanding all art and induſtry of malignant agents to put all into a combuſtion. Is not this *his work* who gathers *the waters of the Sea into an heap* and makes them run which way he plea'e? yea if you will call to mind the deportment and behaviour of that ragged regiment that ſhould have fought the *Biſhops battels* againſt *Scotland*, between whom and the barbarous ignorant moores, there went (one would think) but a payre of ſheeres, from whom the religious partie in their travell might have expected nothing but inhumane violence and ſpoile (which oh how greatfull a ſervice would it have been to their maſters?) I ſay if you will remember in what an unexpected poſture they carried themſelves, much more like *Biſhops* then thoſe that ſet them a worke, pulling up of *railes* which *they had erected*; calling upon idle miniſters to preach, whoſe ſilence the Biſhops did not onely beare with but approve of; threatning ſcandalous

dalous Prieſts whom they ſupported, letting out the ſtreame of that ſeverity they uſed againſt Papiſts onely, and their popiſh commanders, whom the Biſhops ſpared and favoured, (all the world, but their own Chaplains and favourits will bear me witneſſe I do them no wrong) in a word (for particulars are ſo many) to ſee a poor rude untaught company *keeping* ſuch a *viſitation* in their progreſſe as the Biſhops harcly ever did ſince Queen *Elizabeths* dayes, muſt not all the beholders confeſſe (unleſſe more blind then the *Egyptian* ſorcerers,) *Digitus Dei*, the *finger* yea the *hand* of *God* upon their ſpirits, forcing them like *Jordan* in a *contrary ſtreame* to their wonted courſe; which of the *Puritans* (as they once uſed to call them) had catechiſed this poor ignorant multitude before they went? or which of their Commanders did infuſe into them theſe principles? ſurely their Maſters were men of another Notion. But this was the worke of *him* who *created* the *ſpirit* of man, and hath the *reſidue of ſpirits in his owne hand*.

The God of ſpirits onely can worke on, and governe, and turne, and change, and mould, and faſhion, the ſpirit of man as he pleaſeth. Conſider the *zeale* and *courage* the *wiſdome* and *patience* the *unwearied-neſſe* and *undauntednеſſe* of thoſe that are embarqued in the great affairs of *Church* and *ſtate* both at *home* and *abroad*, and you muſt ſay *God is in them of a certaine*, for ſurely theſe are not the ſpirits they brought from home. Every man may eaſily enlarge and ſtrenthen this demonſtration by his own obſervation. I will give you the ſecond obſervation, and that is, 1 Cor. 14. 25.

That which hath been done, hath been wrought of the very Rock of difficulty and oppoſition.

Our

2 Euidence

Our mercies and enlargements have not come gliding downe the ſwift and ſilent ſtreame of union and peace. *A great doore and effectuall was opened unto us, but there were (and are) many Adverſaries.* All the births of which this Parliament hath been delivered, have been with great *throws* and *ſorrows*: though (bleſſed be God) the joy of a *maſculine iſſue* hath ſwallowed up (hitherto) the ſorrows of an hard travell.

1 *Cor.*16.9.

In all our mercies we have beheld *Abrahams viſion*, wherein God revealed to him (as in a type) in what a method he muſt expect the accompliſhment of the promiſe and covenant he then made with him and his ſeed.

*Gen.*15.17.

The ſmoaking Furnace hath gone before *the burning Lampe*. Great *feares* and *ſhakings* have uſhered in great *comforts* and *ſetlings* when our hopes have been even giving up the Ghoſt, then have we ſeen ſweet *revivings* and *liftings up* in unexpected and glorious waies.

Our deſpairing times have been Gods *reſcuing* and *redeeming* times, So that as when *Lazarus* was raiſed from the dead *after he had lain foure dayes ſtinking in the grave*, ſuch have the incomes of our deliverances and enlargements been, all the works of him and him onely, *who quickneth the dead*, dead men, dead hopes,

*Rom.*4.17.

dead biſnkſſes, and *calleth thoſe things which are not as though they were.*

Sum up all this, and if you would have the ſecond demonſtration, *ſcil.* influence and inference of this argument from a warrantable hand, take't from the man after Gods owne heart well acquainted with his workings, *Pſal.* 75. 1. *That thy name is neer thy wondrous works*

works declare. q.d. that the *wiſdome, power, faithfull-* The Inference.
neſſe, mercy, truth and *goodnes* of our God is now contriving and combining to perfect and haſten our deliverance and mercies, the wonderfull things which God hath done for us already do ſweetly aſcertaine us: in a word, *what God hath done already is an infallible demonſtration God will do more:* This was good Logick in *Davids* time, and may it not be ſo in ours? Surely if *England* do not lay in ſtrange obſtructions of unbelief, unthankfullneſſe, unfruitfulneſſe, theſe premiſſes may ſupport our hearts in the expectation and waiting for a comfortable and deſired concluſion.

Hath God thinke you removed all theſe mountaines of difficulties, and laid theſe more then foundations of mercie and reformation, that he may raiſe up a throne for our enemies triumph in the eye of the world.

Hath God *lift us up* that he may *caſt us downe?* and *caſt them down* that he might *lift them up:* which way have they obliged God to do them ſo much honour? I cannot beleeve it, I cannot beleeve it? If God had had a mind to deſtroy us, he wanted not opportunity long agoe, when he had *lockt our feet in the ſtocks*, and we ſtuck faſt in the mire and clay? *Iob* 33.11. *Pſalm.* 40.2.

Bleſſed be God the worke of Reformation is not yet at that *loſſe* which ſome malignant ſpirits (whom an opinion of too much learning ſeare hath made *mad*) would inſultingly charge upon poore *unlearned*, yet not altogether *unlettered* generation. Although I muſt confeſſe, if we conſider the *profeſſed oppoſition* of ſome, and the *bribed mercinary* Apoſtacy of others, blazing ſtars, *ignes fatui!*) it is a wonder of

mercy that *voice* of *rebuke* and *blaſphemy* is not heard
*Iſa.*37.3. amongſt us. *The Children are come to the birth, and there is not ſtrength to bring forth.* Many beautifull and maſculine births have been brought forth already, and I would gladly have all men which feare thankfullnes and joy, heare God himſelfe expoſtula-
*Iſa.*66.9. ting the ſequell. *Shall I bring to the birth, and not cauſe to be bring forth? Or ſhall I cauſe to bring forth*
*Pſa.*84.1,2,3,4 *and ſhut the wombe ſaith thy God,* God *hath* and there-
There be ſixe *hafts* drawing in the next Turne, *verſ.*4. fore God *will,* is a ſtrong medium of hope, if not a demonſtration of Scripture Logicks. Surely Gods
So 2.*Cor.*1.10. hand is *in* doing wonders, and therefore if not for our *ſakes*, yet for his own Names ſake, he will not ſee this worke goe back and periſh, which caſts my diſcourſe and your attentions on.

12. Arg. Gods name. The twelfth and laſt argument of Hope.

Gods Name ſeems to be engaged in this worke. Firſt,
Firſt his Power and Wiſdome. his *Power* and *Wiſdome* (for we muſt be conſtrained for brevity ſake to lead them by paires.) It was *Moſes* jealouſie for God, and the argument wherewith he ſtrengthens himſelfe to wreſtle with him, that *Iſrael* might not be ſlaine in the wildernes by the hand
*Num.*14.15,16. of divine juſtice; if thou ſhall kill all this people as one man, then the Nations which have heard the fame of thee will ſpeake ſaying. *Becauſe the Lord was not able to bring them into the land* which he ſware unto them, *therefore* he hath ſlaine them in the wildernes. *Moſes* ſave that his *Act* of juſtice ſhould be ſcandolized by the enemies abroad as *want* of *ſtrength* in the Hebrews God to make good his promiſe unto his people; and this went to *Moſes* heart; would not (thinke ye likewiſe) the *Atheiſme* and folly that is mens hearts be cempted out to the like blaſphemy if this

worke

worke thus proſperouſly began, and gloriouſly carried on like the ſun in the firmament in the eye of all the world ſhould now ſet in a cloude of blood and finall ruine and deſolation? It were better the ſunne ſhould bee covered with ſack-cloth, and the ſtarres ſhould be extinguiſh't into everlaſting darknes then that the *wiſdome* and *power* of God ſhou'd be obſcured with the leaſt ſhadow of ſuch an imputation.

This man began to build, and could not make an end, Luk 14.30. is the reproach of the fooliſh man. The infinitely wiſe *God* ſaw what the worke would ſtand him in before ever he laid the firſt corner ſtone of it, and therefore need not let the worke deſiſt by being run out of purſe beyond expectation.

But ſecondly, as his power and wiſdome; ſo alſo his *Loving kindneſſe* and *tender mercies* might fall under the *Jealouſies* and *miſgivings* of unbeleeving Spirits in ſuch a caſe. Would not ſuch a ſad and diſmall change and turne of things (ſhould all the hopes and expectations of Gods people periſh) bee conſtrued (by the ill-willers to *them* and the *worke*) as the birth and iſſue of his *diſlike* and *hatred* of *them* and it. 2. His loving kindnes and tender mercies

It was another breach of *Moſes* his holy jealouſie over Gods name. *Leaſt the land whence thou broughteſt them out* ſay, becauſe the Lord was not able to bring them into the land which he promiſed (that before) *and becauſe he hated them* he hath brought them out to ſlay them in the wildernes. You may ſee how well their God loved them (would the *Ægyptians* have ſaid) *Ægypt* was too good for them; and now you may ſee the fruit of their Rebellion againſt their lawfull Soveraigne and Rulers *in Ægypt*; their God hath as a demonſtration how little hee approoved Deut.9.28.

their *religion*, or *defection*, overthrowne them every mothers child in the wildernes.

Alas poore *Pharaoh* how cauſeleſly didſt thou and thy army periſh in the waters! Though ſuch an execution of divine juſtice upon this unbeleeving murmuring generation would not have borne ſuch a charge as this is, yet *Moſes* ſaw how the ſpirit of malignancy in the enemies round about would catch at advantages to *raile* on the name of God, and ſlaunder the footeſteps of his Redeemed.

3. His Faithfulnes and Truth.

Thirdly, his *Faithfulnes* and his *Truth* are like to ſuffer not a little, ſhould this worke proove abortive. It might ſtagger (*in double minded*-men, people not *rooted* nor *ſetled* in the faith) the credit of that obſervation which hath got God ſo much honour and truſt in the world. *They that know thy Name will put their truſt in thee, for thou never faileſt them that ſeek thee.*

Pſalm. 9. 10.

Pſalm. 65. 2.

And oh thou that heareſt prayers to thee ſhall all fleſh come when men have found in God an indificency and *infalabillity* of help; Seekers, *they* will begin to *truſt God* too; when they obſerve free *acceſſe certaine audience, unmiſcarrying returnes* in addreſments to the throne of grace, they hither to, they *pray* alſo but let God *deny* to anſwer *Saul, hee'l to the witch*, if *God* will not, the *Devill* ſhall: yea failes of returne ſhall be objected againſt God by unbeleeving men, though the fault be in their prayers not in Gods eare. *Why have we faſted ſay they, and thou heareſt not, wherefore have we afflicted our ſoules and thou takeſt no notice?* God tells them in their eares in the next verſe the reaſon of it, and yet though they did offend they were *offended*; they finde fault with

Iſa. 58. 2.

with God, when God findes fault with their prayers. *They fast for ſtrife and debate and to ſmite with the fiſts of wickedneſſe.* But let God and them debate the matter betweene themſelves; there which occaſions a greater ſcandall is when Gods *Elijah, and Jeremiahs*, and all *Iſrael, Prophets* and *people* are ſeeking God in ſolemn duties faſting and prayer, and that not ſo much in point of *ſafety* as of reformation in their juſt appeales and complaints to the throne of divine juſtice; not ſo much in regard of their ſufferings, as of Gods diſhonours and provocations; and their Enemies ſtand by and jear at them and their prayers, to ſee what will be come of them, that they may laugh thē and their prayers to ſcorne, in ſuch a ceaſe as this is, if God ſhould *make as if he did not hear*, and deſert their reſcue in the very mideſt of his ſeemeing approaches to their ſuccour, (though matters may ſo ſtand betweene God and his people, that he may have juſt cauſe to do all this) how gladly would the curſed Enemies of God and his ordinances, and people hugg this advantage and blaſpheme the *God of truth* and the truth of God; and thouſands of ſtanders by be ready to call in queſtion, either the faithfullneſſe of God, or the infallibility of thoſe truths which Gods people have ſo many yeares together profeſt and ſuffered for, ſurely much of the credit of thoſe truthes for which the *Saints have contended into* this appoſtate generation: *ſcil. Election without* any conſideration of *works foreſeen* or *faith foreſeene juſtification* by *faith*, true grace, unchangableneſſe of Gods love, &c. *pure ordinances*, and *ſpiritual diſpenſations* of *Goſpel-worſhip* and the like; I ſay much of the credit of theſe truths and wayes, depends upon

the ſucceſſe of the battels betwixt *Michael* & his *Angels* and the *dragon and his*: and in ſuch a caſe as this is, *David* obſerves how ready God was to ſtep in to the ſuccour of his people, even in the midſt of great conflicts and hazards (as you may ſee in the beginning of the Pſalme.) *Thou haſt given a banner to them that feare thee, that it may be diſplayed; i. e.* Thou haſt given thy people occaſions of joy and triumph in their victory over their Enemies, why, *becauſe of the truth* that is not onely becauſe of the truth of Gods promiſe, but becauſe alſo of the *truth* of *doctrine* and *worſhip*: which we preſerved among the people of Iſrael, eſpecially of the *Tribe of Juda*; which cleaved to *David*: (for this *Pſalme* is a golden Pſalme of *Davids* to teach, that is to teach the reſt of the *Tribes* by the obſervation of theſe great victories vouchſafe to *David* for the truth ſake, to ſubmit unto his government, choſen and eſtabliſh't by God himſelf.) *David* I ſay, and the houſe of *Juda* preſerved the *truth* of *doctrine* and of *worſhip*; and therefore the *truth* of the *promiſes* did *preſerve them. They fought* for the *truth*, and the *truth* fought for *them*, and crowned them with a multitude of victories, over *Aram Naharaim*, and *Aram Zobah*, and the *Edomites*, as you may ſee in the title of the Pſalme, was it ever knowne that God deſerted a people that ſtood up for truth and reformation?

Moller. *in Pſal.* 60.

Is it not the *truth* of *God*, *truth* of *doctrine*, *truth* of *diſcipline*, *truth* of *ordinances*, *truth* of *government*, that *England* ſtands up for this day; if they ſtand for the *truth*, it is not for the truth of God and the God of truth (if we may ſpeake with feare and humble confidence) engaged to ſtand for them? ſurely God will

will do much for his truths ſake even when a Church or people deſerve not very well at his hands; *Judah* was not much better then *Iſrael* in regard of great and fearfull ſinnes in their converſations, hardly free from *Sodomie* that *peccatum non nominandum*, that ſinne not to be named, yet ſaith God *I will have mercy upon the houſe of Juda and will ſave them by the Lord their God*, when at the very ſame time hee threatens utterly to deſtroy *Iſrael*, *Verſ.6.* what was the reaſon of it, ſurely one reaſon was becauſe *Judah* had kept to the way of worſhip, which God himſelfe had preſcribed; whiles Iſrael had made a baſe and deſperate Apoſtacy to *Jeroboams* calves and idolatrous worſhip, which *he had deviſed of his owne heart*, which is therefore brought into the account of Iſraels undoing. *Ephraim* is oppreſſed and *broken in judgement, becauſe he willingly walked after the command*, ſcil. of *Jeroboam*; in the place quoted before) and againe *Ephraim compaſſeth me about with lies and Iſrael with deceit* (*ſcil.* with *lying* and *deceitfull arguments* and colours to juſtifie their Idolatrous courſes) while to the honour of *Judah*, it is reportep in the very ſame *verſe*, and implyed as one reaſon of their immunitie from Iſraels deſtruction; *But Judah yet ruleth with God, and is faithfull with the Saints.* It muſt needs be underſtood in regard of divine ordinances, Truths and worſhip (for otherwiſe they were extreamly corrupted) in reſpect whereof ſaith God, *I will ſave Judah*, &c. Hoſ.1.7. 1 King.12.33. Hoſ.5.11.

Fourthly his *free-grace* of all the reſt is highly concerned in it, none of all the *Names* of God having ſuffered ſo much by a blaſphemous generation of prophane ambitious Prieſts: *Free grace* hath been ſpo- 4. His free grace

ken

ken againſt, and preacht againſt, and printed againſt; though it have been the beſt friend that ever *England* had, & is not yet weary of doing *England* good, which is the higheſt confutations of the lyes and blaſphemies of the Adverſaries that can be. For ſurely free-will hath had no ſhare in theſe bleſſed revivings of our hopes and comforts: This ſalvation of God did not find us a *praying*, *reforming* people but *made* us ſo, it found us with our backs upon God; while he might complaine of *England* as once of *Ephraim*; *For the iniquity of covetouſneſſe was I wroth, and ſmote him: I hid me and was wroth, and he went on frowardly in the way of his heart.*

Iſai. 57. 17.

And is not *England* deſtroyed for this pride and contumacy? oh no ſee a wonder of *free grace* follows. *I have ſeen his wayes and will heale them.* his wayes, what wayes? why, his waies of *covetouſneſſe* and *frowardneſſe*; theſe were the onely works and wayes God ſaw, theſe were all the preparatives for cure and healing which God found; and yet he reſolves I will *heale him*; as if he ſhould have ſaid, well I ſee theſe froward children will lay nothing to heart *frownes* will not humble them, *blowes* will do them no good if I do not *ſave* them till they ſeek me, they will never be ſaved; if I ſtay for their returning they muſt for ever periſh; I will heale them; I will reſtore comfort to them. I will do it becauſe I will do it as in my text, *I will be exalted, that I may have mercy upon them*. And truly if the Lord pleaſe to carry on the worke in wayes proportionable to the begining. *Englands* deliverance will be the moſt irrefragable confutation of Popery and Armianiſme, and the higheſt monument of *free-grace* that ever was ſet up in the

Verſ. 18.

view of the world. And therefore in reſpect of all theſe the mourners *in* Sion and *for* Sion, may plead and preſſe *Joſhuahs* argument, if this work miſcarry; *Lord what wilt thou doe for thy great name?* what wilt thou doe for *thy power* and *wiſdome?* thy *mercy and love*, thy *faithfulneſſe* and *truth?* what wilt thou doe for thy *free grace?* wilt thou ſuffer it againe to be trampled under feet by dogs & ſwine? *Ioſh.7.9.*

But you will ſurely object and ſay if our hopes ſhould be daſht in peeces, the worke goe backward; Proteſtants goe downe, Papiſts and prophane men get up againe, and all returne into the former *chaos* of confuſion, and if any ſhould be offended at it; it would be *ſcandalum acceptum non datum:* God could no wayes be juſtly charged, the fault would queſtionleſſe be found in our ſelves, and God muſt be *juſtified in his ſayings, and clear in his judgements*: Objection.

I do humbly and cordially ſubſcribe to this acknowledgement, God may deſtroy *England* and be never the leſſe *powerfull* and *wiſe*, *mercifull* and *good*, *faithfull* and *true*, *every way* a God ſtill, and his free-grace no whit leſſened; God may ſay againſt *England* as once againſt *Iſrael*: *I will ſcatter them into corners, I will make the remembrance of them ceaſe from among the children of men.* I will deſtroy *England*, and ſhift for my name as well as I can. Anſwere *Deut.32.26.*

How ever give me leave to preſent unto you theſe foure obſervations, which will much, both clear and corroborat the evidence of this twelfth and laſt argument. Foure obſervations to ſtrengthen this laſt argument of Hope

1 *We find God* in all times to have been very *jealous of his owne name*, not onely when this argument hath been *wavered* before him by his faithfull and humble 1. Obſervation.

remembrances: as you may ſee in the former inſtances of *Moſes* and his ſucceſſour *Joſhuah*, but when (as it ſeemes) there was no *interceſſor* as hee complaines. His owne *righteouſneſſe* ſuggeſted this argument to him and it prevailed even them, when he had *ſaid* and *ſworne* (as it were) the finall rooting out of Iſrael and their very name: ſee him *ſaying* it in the forequoted place, *I ſaid I will ſcatter them into corners, I will make the remembrance of them to ceaſe from among men:* And why did he not? why his Name did interpoſe; *I feared the wrath of the enemy leaſt their adverſaries ſhould behave themſelves ſtrangely*. Wrath, ſtrange wrath, unheard of cruelty; if I leave my people in their adverſaries hands, they will ſhew them no mercy, I will not doe it ſaith God, *this ſhall not be*; there he had reſpect to his *mercy*: mercy could not behold ſuch ſtrange wrath and crueltie, and not even weep her ſelf ſick as it were. And againe *Leaſt they ſhould ſay our hand is high and the Lord hath not done all this. Strange pride againſt God*, as well as *ſtrange wrath againſt his people*; there he wrought for his power and wiſedome, that the Enemie ſhould not rob him of his praiſe and glory; and as you hear God *ſaying*, ſo you may hear him *ſwearing*, yea ſaying and *ſwearing* over and over againe (or at leaſt reporting what he had ſaid and ſworn before) *Ezek.* 20. *I ſaid I will poure out my fury*, verſ. 8. and *I ſaid* ſo againe, *verſ.* 13. and a third time, *ver.* 21. and *ſwearing* too (as I ſay) *I lifted up my hand*, verſ. 15. and *I lifted up my hand to them in the wilderneſſe that I would ſcatter them*, verſ. 23. there you have the *form* of an *oath*, though not the *words* of an *oath*, as you may ſee, *Gen.* 14. 22. *I have lifted up my hand unto the Lord*, &c.

Iſa. 59. 16.

Deut. 32. 26.

Verſ. 27.

Amos 7. 3. 6.

I

I have lifted up my hand, that I will not take from a thread, &c. that is, *I have ſworne.* But what then hindered the execution of Gods *word* and *oath?* It is as often expreſſed in the ſame place, *I wrought for my Names ſake,* verſ. 8. *I wrought for my Names ſake,* verſ. 14. and ſo a third time, *verſ.* 22. and a fourth time, *verſ.* 44. Surely God hath not ordinarily nor eaſily denied the ſolicitations of this argument, even then when his word and oath have ſeemed to have concluded a peoples deſtruction. This muſt be underſtood with much ſobrietie and caution, for in theſe various expreſſions God doth not *change his will,* but *wills a change*; in all theſe ſeeming *mutations,* God diſcovers his *unchangeable* and *immutable love* unto his Name and people.

But ſecondly, obſerve that this plea hath then eſpecially carried all before it, when Gods Name hath been *reproached* and *blaſphemed by the proud Enemie.* They will ſay, *my hand is high (ut ſup.)* nay but they ſhall not, *I am the Lord, that is my Name, and my glory will I not give to another.* I will ſpare Iſrael, rather than their adverſaries ſhall blaſpheme my Name in their deſtruction. 2. Obſervation *Iſa.* 43. 8.

Iſrael had deſerved to ſmart and bleed, but if the Syrians dare once to *limit* Gods *power* to the *hills* only, as if he were not a God as well in the *vallies,* God will deliver the Syrians into Iſraels hands, and plead his owne quarrell with his people another time. Nothing will ſooner *tempt* out Gods jealouſie and indignation againſt the enemies of his people (even when Gods people be not ſo good as they ſhould or might be) then the curſed blaſphemies of *railing Rabſhekahs* againſt his Name. Heark how angerly he doth take up *1. King.* 20. 28.

2.King.19.22. that Aſſyrian blaſphemer, *Whom haſt thou reproved and blaſphemed?* &c. *Becauſe thy rage againſt me and thy tumult is come up into mine eares, I will put my hook into thy noſe and my bridle into thy lips, and lead thee* 2.Sam.18.9. *back by the way thou cameſt.* Alas, Iſrael at that time had but *one*, *England* hath at this day many many thouſands of *Rabſhekahs*, dead dogs, that with *Shimei*, bark (though dead) and blaſpheme God and his Truths, and his Ordinances, and worſhip, and people, and Sabboths; their rage and tumult againſt God is come Pſalm.58.10. up into his eares, and therefore God ſhall *hook them by the noſtrils, and bridle them by their jawes, and the Righteous ſhall rejoyce, when he ſeeth the vengeance, he ſhall waſh his feet in the bloud of the wicked.* Many times Gods people are more beholding to the enemies blaſphemies than their owne prayers. *David* obſerved it, and therefore doth often take the advan. Pſalm.74.22. tage of that argument in one Pſalme, *Remember how* 10.18.23. *the fooliſh man reprocaheth thee dayly*; he pleads with God as *Abiſhai* once with *David*, concerning that railing *Shimei*, *Why ſhould theſe dead dogs curſe my Lord the King?* the King of glory? oh! avenge thy great Name of the blaſphemies of theſe wicked men.

3.Obſervation Thirdly obſerve, *If at any time this Argument could not prevaile, it hath been when no means which God hath uſed with a people could doe them good.* The Prophet *Jeremiah* went forth to wraſtle with God for his peo- Ier.14.7. ple as at other times, and thought to have carried it with this Argument, *O Lord though our iniquities teſtifie againſt us, doe thou it for thy Names ſake, for our backſlidings are many.* q.d. Lord it is evident enough we have deſerved to be conſumed by *famine* (for that prayer was made in a time of drought) but Lord

remem-

remember thou haſt a *Name*, and though *our name* deſerve to periſh, yet *thy Name* doth not; for thy Names ſake therefore hear and give rain to thine inheritance: No ſaith God, hold thy peace *Jeremiah*, that argument will not doe it *now*; why? *verſe* 10. *They have loved to wander*, they have *wandred*, and *loved* to wander, their hearts are ſet upon their wicked wayes, *They have not refrained their feet*; nothing will make them change their courſes, I have uſed all means, but none will doe; *I will remember their ſin*, not *my Name now*, I will think of that another time; *Pray no more for this people*: I had as liſſe the Babylonians ſhould blaſpheme my Name, as this Iſrael; let me alone, they ſhall into Captivity, and I will ſhift for my Name as well as I can. This Argument prevail'd *till there was no remedy*, then away they went, and nothing could ſtay Gods hand or reverſe the decree. If *England* thou haſt dealt thus with God, then woe unto us; who ſhall plead for us? or what Argument ſhall prevaile, if Gods name cannot? Oh that every one would lay his hand upon his heart, and ſay *What have I done?* 2. *Chron.* 36. 16. *Jer.* 8. 6.

But brethren here is our hope, that God hath in *England*, a conſiderable number both of governours and people that *tremble at his word*, whoſe ſoules do thirſt and pant after, and ſtand up for *reformation*: they do not deſire *peace* more than *truth*, nor *happineſſe* more than *holyneſſe*, and therefore we have good hopes through grace to receive the fruits of this argument: for ſo runnes the promiſe. *To this man will I looke, that is of a poore and contrite heart, and trembles at my words*. *Iſa.* 66. 2.

Fourthly and laſtly obſerve, that God delights many 4. Obſervation

Isa.64.3. many times to *raiſe himſelf a name and a praiſe by out-bidding the hopes, prayers, and the very faith too of his people:* thou didſt terrible things *we looked not for* ſaith the Church to God; we little thought to have ſeen ſuch deliverances, and ſuch enlargements as our God hath wrought for us: why did God thus out-bid their expectations? *To make thy name known* Verſ.2. did they ever thinke of walking through the red *Sea* dry-ſhod, when they ſaw *that* before them and the *Egyptians* behinde them, and the *woods* on either ſide? did they dreame of travailing to their reſt, through a *barren wilderneſſe*, fitter to ſtarve them than to feed them and their flocks? why did God thus outbid not their merits onely but their thoughts and faith? Iſa.63.12.14. *To make himſelf an everlaſting name, To make himſelf a glorious name.*

I read of an Emperour that delighted in no undertakings, ſo much as thoſe, which in the eſteeme of his counſellors and Captaines were deemd impoſſible; If they ſaid ſuch or ſuch an enterpriſe would never be accompliſht, it was argument enough to him to make the adventure; and he ſeldome miſcarried: Exod.15.11. Truly (brethren) this may bee much more truly ſaid of our God; it is one of his names, glorious in holineſſe, fearfull in prayſes, *doing wonders. England* may truly ſay, when thou bowedſt the Heavens and came downe, thou *didſt terrible things which we looked not for*, God hath done all our *impoſſibles* for us; when we have ſaid in our unbeliefe this or that never could be done; God hath done it for us, we ſaid in our hearts (and mouthes two) *England* and *Scotland* can never be reconciled; God hath done it; we hear'd of a Parliament, but we ſaid it cannot be; we

ſhall

ſhall never ſee a Parliament againe in *England*, but God hath done it, we ſee it and rejoyce, and ſo I might run on in a thouſand inſtances more, *who would have ſaid* Sarah *ſhall give ſuck?* who would have ſaid *England* ſhall have a Parliament? who would have ſaid, you ſhall live to ſee the day in *England*, when there ſhall not be a *Monopolie* in the *Common-weath*, a *Ceremony* in the *Church?* when there ſhall not be a *Biſhop* in the Houſe of *Lords?* when *Scandalous Miniſters* ſhall be as vile in their *names* as ever they were vile in their *lives*; and *painfull labourers* had in honour; when *Popery* and *prophaneſſe* ſhall goe downe, and *purity* of *Religion*, and the *power of godlineſſe* ſhall goe up; when *good men* ſhall be put into *great places*, and *Oppreſſours* ſhall betake *themſelves to their heels*, &c. who would have ſaid it? or if any would have ſaid it, who had faith enough to beleeve it? But our God hath done it for us; and thereby hath made our *denials* the *ſeals* and *Amens* of his wonders; and me thinks I hear him ſpeaking from heaven, *I will ſhew you greater works than theſe that you may marvell.* You have ſeene great things already, but you ſhall ſee greater things than theſe that you may marvel. Gen. 21. 7. Ioh. 5. 20.

The Biſhops are caſt out of the houſe of Lords, and it is a great thing in your eyes (and well it may be ſo) but if you ſhould live to ſee never a Biſhop in *England*, this would be a *greater worke*, and you will wonder; I know ſome would wonder and ſwear and curſe and be ready to burſt with indignation; but Gods people would wonder and ſing and rejoyce and be fiilled with thankefulneſſe; you ſee ſcandalous Preiſts threatned and cenſured, the faithfull preachers ſet at ſome liberty (bleſſed be God,) and it is a grat matter;

but

but when you ſhall ſee all the filth carried out of the Temple; and all the ordinances of God ſpring in the beauty of holyneſſe in their purity and power, this will be a *greater worke* and you will marvell; *your heart ſhall rejoice, and your bones ſhall flouriſh like an herbe: and the hand of the Lord ſhall be knowen toward his ſervants, and his indignation towards his Enemis.* Well, what you ſhall ſee I cannot *certainely divine* but this I know, God delights to raiſe the wonder of men, & angels to the higheſt pitch, even til there be no more room left for joy & admiration; and when wonder itſelf falls ſhort of his excellent praiſes (as certaine all the men and Angels can reach to, infinitly doth) even when they ſtand upon the very tiptoe of admiration, then doth *God delight himſelf* in the beholding of his owne glorious workes, and ſatisfie himſelf in the contemplation of his owne unconceiveable names and excellencies. *Therefore will the Lord waight that he may be gracious, therefore will he be exalted that he may have mercy.* who knowes but this may be one of thoſe times wherein God will worke wonders in *England* and in *Ireland*, as he hath done in *Scotland* to make himſelf a glorious name; to make himſelf an everlaſting name? even becauſe he delighteth in mercy!

Iſa. 66.14.

Gen. 1.32.

Micah. 7.18.

Thus I have preſented unto you the twelve arguments upon which I conceive *Englands* hope doth ſtand, I have broken unto you theſe twelve Loaves of comfort which like thoſe which Chriſt brake unto the people have multiplyed in my hands: if you have found any refreſhment and ſtrength by them, gather up I beſeech you the broken fragments that nothing may be loſt.

The

The main arguments with their appendices have been theſe:

1. The neere approach of *Babylons* downefall, witnes
   1. The probability of the drawing neer of the calling of the Jewes.
   2. The cold ſweat that ſtands on Antichriſts limbs.
   3. Gods call of his people out of *Babylon*.

2. The ſtay of the flight of his people.

3. The calling together of a Colledge of skilfull Phyſitians.

4. The Effuſion of the Spirit, the Spirit of
   - Compaſſion.
   - Prayer.
   - Faith.
   - Unanimity.
   - Magnanimity.

5. The fields looke white to the harveſt.

6. The great improvement of godly Miniſters, in their
   - Number.
   - Abilities.

7. Their eminent ſucceſſe ſeen in the
   - Number, Graces, of
     - Converts and
     - Profeſſors.

8. Gods miraculous keeping the Kingdom from guilt, eſpecially of thoſe two land deſtroying ſinnes,
   - Idolatry.
   - and
   - Blood.

9. The gracious vindicating of the Honour and reputation of his reproached people.

10. The enemies themſelves,
1. The fulnes of their ſins.
2. Their deſperate mediums to ſupport themſelves.
3. The diſcovery of their plots.
4. The blaſting of their projects.
5. The recoyling of their engins upon there owne ſelvès.
6. The ſpirit of feare and trembling that hath poſſeſt their hearts.

11. The great things God hath done already evidenc't by two demonſtrations,
1. That which hath been done is by a ſecret worke of God upon mens ſpirits.
2. That it hath been hewn out of the very rock of difficulty.

12. Gods owne Name which lies at ſtake, *ſc.* his
Power and Wiſdom.
Love and Mercy.
Faithfullneſſe and Truth.
Free-grace.

Strengthened by foure obſervations.

1. That this conſideration hath prevailed with God againſt much unworthines of his people, and his own ſeeming
Word.
Oath.

2. Eſpecially when it hath been blaſphemed by the enemy.

3. It never failed but when no remedy.

4. God delights to make his Name glorious.

I have done with the Arguments of Hope and ſo with the *firſt motive to waite on God*, namely, *that they that wait on God ſhall not be aſhamed.*

But now leaſt what I have ſpoken may be miſapplied,

plied, and ſo that which is intended for your *good* become a *ſnare* unto you; before I come to the ſecond motive have patience with me, while for your ſakes and ſafety, I deſire to lay into theſe twelve encouragements but halfe ſo many Cautions, and then I ſhall winde up the reſt of the *motives* in a few words.

Six Cautions.

1. Caution.

FIrſt it may be, ſome may object when they have viewed theſe Encouragements, and ſay they do not ſee any ſuch *infallible aſſurance* in them; they do not lay in any ſuch *unqueſtionable ſecurity and evidence* that God will do *England* good, but that for all that hath been ſpoken, the *Clouds may returne againe after raine,* and we may live to ſee as black and diſmall dayes as ever *England* ſaw ſince it was a Nation! And do I deny it? did I undertake ſuch a worke as to lay in *infallible aſſurances? unqueſtionable ſecurity?* remember therefore that as I told you in my addreſment to this worke, I undertooke not to hold forth *demonſtrations* unto you, but *Encouragements*, I profeſt not to ſpeake in the language of *divine Revelation*, but of modeſt and awfull *obſervation*; not by ſpirit of propheſie but of probable and humble conjecture, while I have deſired and endeavoured to *compare ſpiritual things with ſpiritual*; the out-goings of God in thoſe remarkeable paſſages of wonder and compaſſion in the latter dayes, with the preſidents and methods of his providence toward his Church and people in former ages, and the charter of the promiſes on record for that very purpoſe in holy Scripture! *Whatſoever things were written aforetime, were written for our learning, that we through* Page 52. Rom. 15. 4.

patience and comfort of the ſcriptures might have hope. On which obſervation while I fix mine eye and conſider the ſweet and beautifull proportions they hold one to another, me thinkes I ſee as in an *optick* glaſſe, the Lord in his *glorious apparrell, travelling* towards *England in the greatneſſe of his ſtrength mighty to ſave,* making the very earth tremble under him. However the caution is I profeſſe not to make this diſcovery by the eye of *inſpiration*, but of hopefull *obſervation. The wayes of God are in the Clouds, and his paths in the deep waters; who hath known the mind of the Lord or who hath been his counſellor, &c?* As therefore thoſe reverend Divines who did for many yeares together (till of very late dayes) with *one lip* foretell of an *hour of temptation, wrath* and fearfull *deſolation* haſtning upon *England*, did not do it by vertue of a *ſpirit of propheſie*, or *immediate revelation*, (with Jonas) thereby laying a *fatall* and *peremptory neceſſity* upon their predictions (which had been to great a preſumption, and an high *breach of divine prerogative*) but meerly out of a *ſad* and *ſerious obſervation*, of the *dangerous* and *almoſt deſperate height*, to which all manner *of ſin* was ſweld in the Kingdome; and other *direfull ſymptomes* of *divine diſpleaſure* upon us, the diverſion whereof hitherto is not therefore to be accounted an argument of any *ſpirit* of *errour* and precipitancy in them, but meerely as a *demonſtration* and *monument* of Gods free-grace, and *prerogative royall*, reſerving to himſelf liberty to ſpare *when* and *whom* he pleaſeth, though lying under moſt eminent guilt and danger; So have I preſumed to hold out theſe *arguments* of reviving *hopes* and *comforts* to you and the whole Kingdome; not as revelations of unchangeable certainty,

Iſai. 36. 1.

tanity, but as *probable fore-runners* of approaching ſalvation, the dawning of the moſt glorious and happy *times* that ever *England* ſaw, upon which if God ſhould yet command the black clouds of diſmaying feares and dangers to returne againe, who can doubt that (though theſe conſiderations breath warrantable and ſweet conſolation) yet God ſhould be able to give a juſtifying accompt of his dealings to all the world, and *England* finde cauſe enough to lay her hand to her mouth, *to be aſhamed and confounded before the Lord.*

And therefore the ſecond Caution muſt be to cry a *take-heed* in every mans eare how they ſuffer theſe *Encouragements* to hearten them in *wayes of ſinne and ſinfull ſecurity*. I caſt in theſe grounds of comfort that I might ſtrengthen the *hands* of your *faith* not of your *luſts*, to the end that you might apply your ſelves to all the duties which God and the times call for with *diligence* and *chearfullneſſe*; It being the great law of all that *Chriſtian ſecurity* which *Chriſt* hath *purchaſed* for and *diſpenſeth* to his people, in any kind or branch thereof, *that they may attend upon the Lord without diſtraction*. Surely I have ſeene men with their *hands upon their loynes*, and *feares taking hold upon them as pangues upon a woman in travell*; while they have ſeemd to cry out as the Jewes in captivity, *Our bones are dried and our hope is loſt, we are cut off for our parts.* We have ſeen our beſt dayes. &c. Had theſe feares been onely *wakening fears* I ſhould have held my peace and rejoiced, but when I obſerved to be (in too many) *weakning diſtracting fears*, I conceived it time with Gods *mediums* to ſerve Gods command; *To ſtrengthen the weake hands, and to confirme the feeble knees*, by ſaying

2 Caution.

Heb.6.11.12.
1 Cor.7.32.35.

Ezek.37.11.

Iſai.35.3.4.5.

ſaying to them that are of a fearfull heart, *be ſtrong fear not, behold your God will come* with *vengeance, even God with a recompence he will come and ſave you.* For this you may take as an infallible rule, *whatſoever unfits a man for ſervice is a temptation.*

That fear which unfits for any duty of the generall or particular calling, ordinary or extraordinary; for ſpiritual or natural defence or ſervice *is from Satan not from God.* And therefore *ſtudy the law of* this bleſſed *hope* whereinto we are enlarged by the outſtretched arme of our God, that it may not be an occaſion unto you to diſpirit your *hope* into wantonneſſe and ſecurity. There is a proverb; *It is pitty faire weather ſhould do any harme.*

Oh, it is a thouſand pitties (my brethrem) that theſe *faire hopes* which God hath given us of *Goſpel-ſunſhine-times* ſhould encourage any one to be leſſe *good* or *active for God* than they were in times of feares and dangers; (there is an angry queſtion) God asks. *Will ye ſteale, murder, and commit adultery and ſweare falſly &c. And come and ſtand in this houſe which is called by my name, and ſay, we are delivered to do all theſe abominations? e. i.* in a word, do you think that I have delivered you from captivitie, that you may live as you liſt? dare you thinke ſuch a thought much leſſe dare you ſpeak ſuch a word?

Iorem.7.9,10.

Oh, take heed of ſuch carnall reaſoning within your ſelves; we are not ſo farr out of Gods hands yet but that if God ſee us making ſuch *baſe concluſions* upon thoſe *pretious premiſſes*, he can eaſily bring us back againe into our old bondage and ſlavery; yea and *plague us yet ſeven times more for our ſinnes*; gracious ſpirits will bluſh at the thoughts of ſuch unwor-

Levit.26.

thy-

thyneſſe. *And after all this is come upon us for our evill deeds, and for our great treſpaſſe, ſeing our God hath punniſhed us leſſe than our iniquities deſerve, and hath given us ſuch deliverance as this: Should we againe breake thy commandements, &c?* Ezra 9. 13, 14.

There is ſo much *unthankfullneſſe* and *diſingenuity* in ſuch an entertaynment of mercy, that holy *Ezra* thinks *Heaven* and *Earth* would be *aſham'd* of it. *ſhould we?* were that done like *children*, like *ſervants*, like *men*, like any thing but unnaturall *monſters*, would not all the world cry ſhame on us? to render *good* for *evil* is *divine*, to render *good* for *good* is *humane*, to render *evill* for *evill* is brutiſh, but to render *evill* for *good* that is *diveliſh*: *Love* is a *laborious* grace, *faith* is a *working* grace, & *hope* is a *diligent* grace, and therefore *we deſire that every one of you may ſhew the ſame diligence, to the full aſſurance of hope unto the end.* Oh if God might ſee us upon theſe *ground-workes* of *hope* building up *reſolves* for *holyneſſe*, all our *expectations* of *mercy*, running out (as they did in *David*) into *ſtreames* of *praiſe* and *ſervice*; We might have our hearts deſire and God would delight to ſee us proſper; obſerve and remember this, the end of all the wonders which God wrought for Iſrael when he brought them out of Egypt was, that *they might obſerve his Statutes and keep his Lawes.* Heb. 6. 10. Pſalm. 105. 45.

3. Caution. The third Caution followes. *Study and improve your encouragements* to the uttermoſt, make as much as you can of them: The arguments of hope which I have preſented before you are of three ſorts; *ſc.* ſuch as lie in ſecond cauſes, our ſelves, in God.

As for the firſt ſort of arguments, namely thoſe which lie in the Creature in outward meanes and vi-

them,

ſible advantages; ſtand not *gazing* too much upon them, lay not too much *waight* of *confidence* upon them, leaſt you be not onely *croſt* but *curſed* in your expectation; for *thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arme.*

There is not onely a *Croſſe* but a *Curſe* attending upon *Carnall confidence*; and the reaſon is, becauſe ſo much as a man *truſts* in the *creature*, ſo much he doth *diſtruſt God*; and ſo it followes, *whoſe heart departeth from the Lord*, looke in what degree the heart *cleaveth* to the ſecond *cauſe*, in ſuch a degree the heart *departeth* from the *living God*: and God muſt needs take that in high indignation to ſee *himſelfe thruſt downe* and the *creature ſet up* in his place; to ſee the *creature* made a *God*, and *God* made but as a *creature*.

Three waies of making fleſh our arme.

And this is done; Firſt, either by *ſitting downe* in a faithles and ſullen *diſcontent* and *diſpaire* when wee can ſee *no ſecond cauſes* come into our ſuccour in our ſtreights and exigences; or ſecondly by *riſing up* into a corkie frothy *confidence*, *when* we diſcover (as we think) *ſufficient forces* and ſtrengths of the creature *marching towards us*. And laſtly, when by them our deſignes are acted and accompliſhed, we *ſtand gazing* upon the *beauty*, *ſtrength* and *wiſdome* of the *creature*, and *fall downe* in our adoring and admiring thoughts *before the creature*, and putting the *crowne* of honour and praiſe *upon the head* of the *creature*, *paſſe by God* either with a neglective, or with but a ſuperficiall obſervance, as if God came in but *collaterally* and *accidentally* into the buſineſſe, and the *creature* had the *prime* and the *maine* and the *overpowering ſtroke* in the matter: doth not *this making of fleſh our arme* highly merit, that God ſhould *wither* that arme (with *Jero-*

1.

2.

3.

boams

beams) and leave us to pine a way in our tranſgreſſions and Idolatry? To prevent this Idolatry in the *Jewes*, therefore God by his Prophets did acquaint them alwayes before hand what he meant to do, whether it were in a way of judgement or of mercy. *I have from the beginning declared it to thee, before it came to paſſe, I ſhewed it thee: leaſt thou ſhouldeſt ſay, mine Idoll hath done them?* &c. And truly ſo hath the wiſdome of God methodized all his workes of wonder and love towards *England*, (as I haue formerly obſerved) by ſuch an immediate and viſible ducture of his own hand; that *England* alſo might not ſay *mine Idoll hath done it*; my *King* or my *Parliament*, my *Armies* or my *Navie* hath done it, Yea God hath made us ſmart for our former Idolatry already: It hath been the miſcarrying wombe of *Englands* undertakings theſe many yeares; I am confident it was our carnall confidence that tooke off the King of *Sweden*, and ſome of our brave *Commanders in Ireland* (of late) in the mid'ſt of triumphant victories. Iſai. 48. 5.

And therefore *now* after all this if we ſhall let downe our hands when ſecond cauſes ſhould hide their heads, or lift up our hearts in carnall confidence when we ſee our ſelves competently fenc't and guarded with creature-munition, or ſacrifice to our owne nets, and burne incence to our draggs when God hath fil'd them with a greater draught of deliverance than formerly, if we ſhall ſay *Net well held, Dragge* thou waſt *wiſely caſt* and *ſtrongly drawne*, this was a *brave pull indeed*, we ſhall adde *impudence and Idolatry* to our *confidence* and pull the curſe upon our heads with twiſted guilt and indignation.

Oh therefore let us now ſtudy this ſeaſonable and ſaveing leſſon. *ſcil.* to *uſe meanes* and *truſt God*, yea *God alone*; *God alone*; they *truſt not* God *at all* that *truſt not* God *alone*. He that ſtands with one foot upon a *rock* and another foote upon a *quickſand* will ſinke and periſh as certainly as he that ſtands with both feet on the quickſand, becauſe the waight of his body which he reſts on one foot, will draw down the reſt of the body after it into the ſwallowing ſands, and therefore happie they that can ſay of God with *David*, *he is only my rock and my ſalvation*, He is *my* defence, *wait thou only upon God*, my ſoul, ſurely ſuch an one *ſhall not greatly be moved*, *moved* he may be by violence of ſtormes, but not *removed*, *moved* a *litle*, but not *greatly* be *moved*.

Pſal. 62.2.5.6.

And ſurely this is the leaſt returne that God expects for all the wonders he hath wrought for us, that all the dear and ſeaſonable *experiments* of his wiſdom power and faithfulneſſe ſhould prevaile with us to ſay, *I wait for the Lord, my ſoule doth wait, in his word do I hope; we and our ſouls*; a full and *entire rolling our ſelves* upon *God* is the *leaſt*, and yet the *beſt* we can render to the Lord for all the ſweet experiments of his faithfullneſſe and all-ſufficiencie. In a word the *the ſumme of this branch of the caution is this*,

Pſal. 130.5.6.

Take heed of laying more upon the backe of the creature than it is able to bear; they that beleeve, becauſe they ſee, live not by faith but by ſence; *Bleſſed are they that have not ſeene, and yet beleeve*; that have learned to live upon *God alone*. He dies a thouſands deaths whoſe life and comfort is bound in the *dying creature*; he *lives indeed* who lives in him to whom *alwaies* is *eſſentiall*.

Secondly

Secondly As for thoſe *arguments* that lie *within your ſelves* labour to ſtrengthen them by *adding* as the Apſtle counſels *one grace* to *another, and one degree of grace* to *another*, to your *compaſſion, prayer*, and to *prayer faith*, and to *faith unanimity*, and to *unanimity magnanimity*, and to *magnanimity hungring after the meanes of grace*; and to hunger *profeſſion*, and to profeſſion *power*, and *purity* in your converſations. 2 Pet. 1. 5. Theſe you know were ſome of thoſe diſcoveries which ſpake ſweet hopes and confidence that God will do us good; and truly I may go on with the Apoſtle *if theſe things be in you and abound*, as they will make you that *you ſhall be neither barren nor unfruitfull in your knowledge of our Lord Jeſus Chriſt*, ſo alſo (hereby) *an entrance ſhall be miniſtred unto you abundantly*, even into this *Kingdom of our Lord and Saviour Jeſus Chriſt*, which we humbly expect and pray for. for ſo the glorious pure times of the Goſpel are called, Repent for the *Kingdom* of heaven is at hand. verſe 8. 11. Matth. 3. 2.

Oh that every one would give all diligence to nouriſh and ſtrengthen theſe arguments within you that whereas they do but whiſper as yet, they may at length ſpeake loud and viſible hopes to all the world that *Englands* redemption is drawing nigh; I would have every one to bleſſe God for any good newes they here from the Parliament, or from *Ireland*, or from any other place; but (brethren) I would have you ſtudy and prize one *argument* in your *owne boſomes*, more than an *hundred* from *abroad* in thoſe reports which we call *good newes*: if *theſe* be *wanting* and neglected *within*, the *beſt newes* cannot ſpeake much comfort to us *without*; They reaſon ſweetly and ſtrongly that can inferre the Churches

concluſion, Lord thou wilt ordaine peace for us from the
Iſai. 26. 12. Churches *premiſſes, For thou haſt wrought all our works in us*; Thou haſt wrought in us a ſpirit of *compaſſion, prayer, faith, unanimity, magnanimity*, thou haſt given us hearts to *prize the meanes* and to *improve the means* to deſire the *power* as well as the *form* of *godlineſſe &c.* and therefore we know *Thou wilt ordaine peace for us.*

O ſtudy (beloved Chriſtians) to *be* argu nents as well as to *have* arguments: that as the Apoſtle ſpeaks in another caſe you might *be ready alwaies to give an anſwere to every man that asketh you a reaſon* even of this *Hope* (that we now ſpeake of from *within you*) *with meekneſſe and feare.* Oh, that whoſoever ſees us might ſay there bee *reall* and *living teſtimonies* that God will doe *England* good: eſpecially take care to ſtrengthen among your ſelves one evidence which will be as *ſeaſonable* and as *impregnable* as any of the reſt, and that is *unanimity*, that ſame *onenes* which God hath begun to powre out upon both *Houſes* of *Parliament*; upon *Citie* and *Country*, and upon *Chriſtians* between themſelves: indeed for the *diviſions of Reuben there have been great thoughts & ſearchings of heart*; the *diviſion of our Houſe* began to ſpeake in a dreadfull language that *we could not ſtand long*; but God hath begun to powre out a ſpirit of *healing* upon our *breaches*; and of *cloſure* upon our *wounds:* Oh, *grieve not this ſpirit*, make much of it I beſeech you as you tender *Englands* good. So much the rather becauſe it hath been the curſed policy and practiſe of thoſe who act by that maxime *divide & impera*, to thruſt in *Sampſons* Foxes among us with *firebrands* in their tailes; and it is the wonder of Gods mercy, and an argument he intends good unto us, that this

City

City as other parts of the Kingdome hath not been ſet on fire by ſuch diveliſh ſtratagems long before this time (the Lord humble and forgive the Actors in this endeavoured combuſtions that knew not what they did.) There is a *Spirit of ſeduction* and *diviſion* gone out into the midſt of the land: Oh, *England take heed of it*, and *marke them that cauſe diviſions and offences, and avoid them*: factors they be for *Rome* and *hell*; *Prieſts* and *Jeſuits* cannot doe that ſervice for *Antichriſt* which theſe men do, *the Lord rebuke them*; and ſend out that Spirit of truth and unity, that may teach all the people of the Land from one end thereof to another to *think, ſpeak*, & *do the ſame things*, even the things that make for our ſafety and Reformation. Rom. 16. 17.

If we be once divided, we ſhall not be long unconquered; if they once divide us *among our ſelves*, it will not be long but they will divide us between *themſelves*. If *England* would ſtudy to be a *Philadelphia*, that *Brotherly love might abound among us*, it would be a ſweet ſecuring pledge that the dore *which God hath ſet open before us, no man* (no, not any divel) ſhou'd *ſhut it*, and that God would make our *hypocritical lying* enemies, that ſay, they are Chriſtians, and are not, that ſay, they are Proteſtants, and are not, but doe lye, *come and worſhip before our feete, and to know that he hath loved* us. But then (brethren) in the third place for thoſe arguments of *Hope* which lie in God, *ſc.* in *Gods works already done*; and Gods *Name* and *Honour*, make much of them I beſeech you, for in them lies *Englands ſtrength*. It is true *one* evidence *within* us is better than *ten without* in the ſecond cauſes; but *one* Argument *in God* is worth a thouſand *in our ſelves*. *Thou* haſt, and therefore *thou wilt*, or therefore Revel. 3. 7. 8. 9.

fore *doe Lord*, is an argument *David* and other of
Pſal. 85. 1. 2. 4. Gods Remembrancers make plentiful uſe of in Scriptures. Gods *Names* and *Honour* are arguments of that waight that they are able to prize up a Church, State, or cauſe that were ſunke beneath their owne foundations: able to bring backe life and ſpirit into *kingdomes* and *men* and *undertakings*, which in the eye of ſence and reaſon had given up the ghoſt.
Joſh. 7. 9. What wilt thou doe for *thy great Name?* And Lord
Jer. 14. 7. though our iniquities teſtifie againſt us, doe thou it *for thy Names ſake.* Helpe us O God of our Salvation
Pſal. 79. 9. *for the glory of thy Name*, and deliver us, and purge away our ſins for thy *Names ſake*.

Theſe and the like, a thouſand whereof I could ſet before you, are arguments of ſuch authority, that they do as it were binde Gods hands, and *command* him who is Almighty: They are not onely of an *inſinuating*, but *Commanding* power, and ſurely therefore they that could take theſe arguments, and with them wreſtle with God in the behalfe of the Kingdome, as *Jacob* did with the Angell, might doe God and the Kingdome Knights ſervice, and inſtead of a *Jacob* be Knighted *Iſrael*, to whom it was
Gen. 32. ſaid; *Thy Name ſhall be no more called Jacob, but Iſrael, for as a Prince thou haſt power with God, and haſt prevailed.* But if you would doe ſo, be ſure (my brethren) that your hearts and ſpirits be carried out with ſincere aimes and reſpects to the glory of the Name of God; ſee I beſeech you, that you plead *Joſhuahs argument* with *Joſhuahs ſpirit*; *Davids motives* with *Davids mind*; remembring what *Jacob* ſaid to his mother when ſhe taught him how to get the birthright; *My Father peradventure will*

feele:

feele me, and I ſhall ſeem to him as a deceiver, and I ſhall bring a curſe upon me and not a bleſſing. We may ſay without all peradventure, our Heavenly Father will *feele* us; (*for he ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts*) and if hee finde us but *complementing* with his Majeſty when we uſe theſe arguments, if he finde us *pretending* his *ends*, when we intend only our own; *pretending* his *Name* and his glory, when we *minde* onely our *own advantages*; we ſhall ſeem to him as *deceivers*, and *inſtead of a bleſſing bring a curſe upon our ſelves, kingdome and poſterity.* Whereas if God ſaw us pleading his *Honour* and *Glory* with ingenuous and child-like breathings of ſpirit; if God ſaw indeed our eyes and hearts were more fixt upon his *glory* than our owne *concernements*, he could not chuſe but take it well at our hands; and work not onely for his owne *Name* but for our *comforts*, not only above our *merit*, but beyond our very *prayers* and *expectations.* It is the ingenuity of Saints in all their deſired and expected mercies to ſtudie Gods ends more than their own; choiſe and excellent ſpirits are more taken up with thoughts what they ſhall *doe for God*, than what they ſhall *receive from God*, and are more *troubled* when any thing *croſſeth God*, than when any thing *croſſeth themſelves*; and in both drown all ſelfe reſpects in the glory of God.

Gen. 27. 12.

1 Cor. 28. 9.

David was a man of ſuch a ſpirit; in mercies begd, he minds God more than himſelfe; and therefore doth not only eye *Gods praiſes in* or *with* his *deliverances: O prepare mercy and truth which may preſerve me, ſo will I ſing praiſe unto thy Name*, (and a thouſand ſuch like) but *overlooking*, and as it were, *forgetting* his

Pſal. 61. 7. 8.

his owne deliverances, ſolaceth himſelfe in the expectation of an opportunity of *praiſing God. I ſhall yet praiſe him*, not I ſhall yet be *delivered* and ſo *praiſe him*; but *I ſhall praiſe him*, he ſingled out Gods *praiſes* from all his own concernments, and in the midſt of evils rejoyceth in the hope of a day of thankſgiving.

And ſo in *evils feared*, *Gods diſhonour* affects and afflicts him more than his *owne ſufferings*. *Doe I not hate them O Lord, that hate thee, and am I not grieved with them that riſe up againſt thee?* They roſe vp againſt *David* and the Church, as well as againſt God, yet Gods ſufferings ſtirs up his affection of *grief* and *hatred* more than his own, yea, this *perfected* his holy paſſion: *I hate them with a perfect hatred.* True grace raiſeth the ſoule above all ſelfe reſpects, and reſteth not till it have wrought it ſelfe up to the higheſt and chiefeſt end, and ſurely it loſeth nothing by it, for *its beſt being* is in God *the beſt of beings*, as the *ſparke* is beſt in the *fire*, and the drop in the Ocean; there they *live* and are the *ſame* with the *whole*, ſeparated, they dye and periſh. If wee *begin* with *our ſelves*, yet let us *end* in *God*; if God bee ſo *gracious* as to give us leave to reſpect our *owne good*, let us not be ſo *ungracious* as give our hearts leave not to reſpect *his glory*: if we cannot make it our only, yet let us our *chiefeſt*, our *higheſt*, our *ultimate aime* in all our deſirings, *that God may be glorified.* Surely if God ſaw us thus indeed ſtudying his *ſhare* more than our owne, *wee might have what wee would, and God even thinke himſelfe beholding to us.* But ſo much for the third Caution, I come now to the fourth.

Pſal. 42. 5. 11.

4 Caution. Let it be every *ones wiſdome and care to provide for what*

whatſoever God may intend to doe with us: and brethren it is no great matter what ever God will doe with us ſo we be provided for it; as *no mercy* will doe us *good* if we be not provided for it; ſo *no miſery* can doe us *harme* if we be prepared to meet it: *It is unpreparednes only that laies us open to all diſadvantages.* Wherefore *prepare to meet thy God O Sion*, whether he come in *peace* or in *war*, in *mercy*, or in *judgement*, prepare to meet him: if you be not prepared for war, you are not prepared for peace, you are not fit for a Reformation unleſſe you are prepared for a deſolation; they that are fit for one are fit for both, and they that are not prepared for both are not prepared for either, what God is doing we cannot certainly divine; but certain it is, God is doing no *ordinarie* thing in our daies. If it be a *judgement* it will be ſuch an one as was threatned againſt *Eli's* houſe, *at which both the eare of every one that heareth it ſhall tingle*, and if it be a *mercy*, a *deliverance*, it will be ſuch an one as ſhall (as it were) *make all Gods former works of mercy and wonder to be forgotten*; ſuch an one as ſhall ſhadow and obſcure all the former monuments of his power and wiſdome, as the *Sunne* doth the *Starres* when it ariſeth: ſo that it ſhall not be ſaid in that day, *The Lord liveth which brought up the Children of Iſrael out of the land of Egypt*, or the Lord liveth which ſaved *England* from the *Spaniſh Invaſion* in 88. *when the proude waves threatned to goe over our Soule*, or the Lord liveth which ſnatcht us *as a brand out of the middeſt of the fire, and was ſeen walking in the middeſt of the flames*, of the helliſh powder plot (November the 5th. 1605.) So that *not an haire of our head was ſcorcht or our coate ſinged:* but the Lord liveth that did

Amos 4.12.

1 Sam. 3.11.

Jer. 16.14.

did *thus* and *thus* for *England*, a *poore perishing helplesse hopelesse England*, when there was but a step between them and destruction: we shall and must want a *Title* for it, till the *Mercy* it selfe *make one*. And truly it is most likely God is doing both these works of wonder, wherein *Righteousnesse* and *Truth* shall *meet together*, *Justice* and *mercy shall kisse each other*, let every one looke to which he belongeth; and now bestirre themselves to purpose to make peace, to *enter* into *covenant*, to *cleer evidences*, to *worke our salvation with feare and trembling*. Blessed are the people that thus labour to prepare themselves to meet with God. Thy safety lies not so much *in what God will doe* with the Kingdome, as in *being prepared for it* what ever it is. *All things shall worke together for the best to them that love God*: Make this out upon warrantable evidence that *thou lovest God*, and trust God with the rest, what ever he doth shall be in reference to thy best and everlasting advantage.

Rom. 8. 28.

5 Caution. The fifth Caution may be as usefull, and that is *Give not your hopes and your cause for lost, though it should seeme to loose ground as fast as ever it gain'd it.*

There was never any great deliverance set on foot but it met with many and almost *desperate setbacks* before it was compleated, you see the *beginning of Israels deliverance* out of captivity, *was the doubling of their bondage*, how did that deliverance hover up and downe between *hopes and fears*, *good newes* to day; oh *Pharaoh* sayes we shall goe; he hath confest his follie, *Moses* and *Aaron* are men of reckoning at court, *Pharaoh* calls for their prayers sure now we shall be delivered; to morrow as *bad newes*, *Pharaoh* is of another minde, as far off as ever from Israels departure;

he

he is desperately resolved upon the matter, *They shall not goe*, he sayes, *what ever come on it*, but speaks big, curses, threatnes them, it is well if they might remain in *Egypt* with their lives. Well but he *melts again* and *againe, confesseth his sinne, begs pardon* and prayers but *this one time*; surely now *we shall off* say the Israelites one to another, &c. but alas this fair weather lasts not long, the clouds returne after rain, new storms arise, *Pharaoh* hardens againe, *Moses and Aaron are driven out of the Court gates, and must never come thither againe upon paine of death*; Alas now they seeme further off from deliverance than ever, the meanes of negotiating their enlargement is *obstructed*; as long as *Moses* might be admitted into the *presence chamber*, some hope in the matter, but now *banish't the Court*, *Pharaohs* eare lockt up from him, there is little probability left that ever this worke will come to any thing.

Exod. 10. 10.

vers. 16. 17.

vers. 28.

In a word (brethren) looke how many *plagues* there were, so many seeming desperate *setbacks* to the work; and when they thought themselves *loose* and well *onward* in their way, then they see the *greatest danger* following them, and treading even upon their heels; not onely to be brought back againe into their former & greater bondage than ever (that would have seem'd a mercy in Israels eyes) but even to be *cut off* and slaine every mothers child of them in the wilderness by the sword of *Pharaoh* and his *Egyptians*. You may follow this deliverance through it's story and journey of forty years long, & see it travelling *up* and *downe backward* and *forward*, somtimes *advanced* pretty well for many dayes journey together; and then *fetching* such a compasse that they were reduced *some*

ſteps backwarder, then from whence they formerly ſet forward.

The *building of the Temple* in *Ezras* and *Nehemiahs* time, how was it *off* and *on*, *begun* and *ſtaid*, ſet *forward*, and then throwne as it were quite *off from the hinges* againe. *Judah* hath a promiſe of mercy and ſalvation from God, *I will have mercy upon the houſe of Judah and will ſave them by their Lord their God*: And yet before this ſalvation was accompliſht they were brought under greivous oppreſſions and Captivity.

Hoſ. 1.7.

Yea, what ſhall I ſay the greateſt and moſt glorious worke that ever was, the *deliverance and redemtion of the world*, though carried on *not* by *man* but by the *Sonne of God*, *God* and *man*, was encountred with mighty oppoſitions, (and one would think) *irrecoverable* ſet-backs, in ſo much as it was brought to this ſtrait and bottome; that the *Diſciples* themſelves began to give it for a loſt deſigne; *But we truſted it had been he that ſhould have redeemed Iſrael, &c. we truſted it had*, implying that now they were out of hope. *This* is not *the man*, *this* is not *the time*; It was ſo in the planting of the Goſpel; *The ſtoning* of *Steven. The falling out of Paul and Barnabas. The ſending of Paul priſoner to Rome*; Theſe and the like were in the eye of rationall probability, ſuch diſadvantages and obſtructions to the propagating of the Goſpel that one would have thought it could hardly ever have recovered theſe hinderances.

Luke 24.21.

Acts 7.
Acts 15.37.38. 39.
Acts 27.

In a word it was never otherwiſe, it hath been ſo already with this truly *good* and *honorable* worke in hand, and we may yet looke that it may be reduced to a *lower ebbe* than ever it was yet; wherein we com-

plaine

plaine with *Hezekiah, the children are come to the birth and there is not strength to bring forth.*

And yet here is our *mistake* and (by vertue thereof) our *misery*, that when such a worke as this is on foote, and hath been carried on a while with prosperous gales, we thinke it must be advanced still with proportionable progresses; it will surely *go on alone* and meet with no *rubbs*, and therefore when *crosse winds* blow hard, and tempests beat vehemently upon it, which it may be doth not retard the progresse only but drives the designe backward many leagues and degrees by which it had been formerly advanced; our hearts fail us, feares and jealousies arise and we begin to conclude we are at the furthest; just like *Peter* though God have caused us to *walke on the waters*, and carry us over *deepe* and *dangerous passages*, *Seas of trouble and opposition*, yet if a *wave* do arise but a little *higher than the rest*, we begin to *sink* and cry out, *Master save us*, we perish, and well if no worse, perhaps in stead of *crying out* with Peter *to Christ*, with the *Israelites* in the wildernesse, *we cry out ene to another*, murmur against our *leaders*, charge them with *exposing the congregation* of the Lord *to ruine and slaughter*; and wish we had never attempted a departure out of captivity. Oh, God hath heard some such language amongst us, and is angry, and me thinks I 14.11.
hear him questioning concerning us in his jealousie. *How long will this people provoke me, how long will it be ere they beleeve me for all the signes which I have shewed them?* well, let us chide our selves out of our *frowardnesse* and *unbeliefe* as David did, Let us provoke Psal. zech.
our selves to beleeve *and wait on God till he arise up to the prey, or else (as Joab told David) I professe it*

will be no ſo than all the evills that befell us from our
2 Sam. 19.7. *youth untill now.*

And therefore for your encouragement obſerve that this is Gods *way* and *method* to carry on the deliverances of his Church and people through mighty *oppoſitions* and deſperate diſadvantages. Yea not onely *through* them but *by* them; God makes all theſe mighty *oppoſitions* and *croſſe turnings* which ſeeme to be *obſtructions* and *ſet-backs*, to be ſo many *advantages* and *advancements* to his deſignes to bring them forth with more *fullneſſe*, *perfection* and *glory*.

Let Saint *Paul* ſpeak in the behalfe of all the reſt; heare him reaſoning the matter with his *Philippians*: You think (ſaith he) that my voyage to *Rome* and my impriſonment there hath beene a prejudice to the cauſe, and a ſet back to the preaching and entertainement of the Goſpell; I tell you (ſaith he) you are out, you are infinitely miſtaken. *I would have you underſtand brethren, that the things which have happened unto mee have fallen out to the furtherance of the Goſpell*: nothing ever fell out more to the advantage of the Goſpels plantation, than that journey of mine to *Rome*, and hee tels them in the two next verſes wherein; many in *Nero's Court* and other places in *Rome* and elſe where came to the knowledge of Jeſus Chriſt by this means, his ſufferings begot *ſome converts* at court; the *Saints hee mentions* in *Ceſars houſehold*, *Phil.* 4. 22. and *more in the Citie*; *Pauls* impriſonment was *Romes ſeed time* of the Goſpell: others by Saint *Pauls courage and zeale tooke confidence* both to *Preach* and *Suffer* for the Goſpell of Jeſus Chriſt.
Phil. 1. 12, 13, 14.

The enemies of God when they cannot *conquer* would

would faine *Compound: Pharaoh* will let *ſome* goe not *all*; *Tobias and Sanballat* they would build with *Nehemiah* and *Ezra* if they could not hinder the *worke* yet the *bewty* and glory of it. The divell was content that Chriſt ſhould have been *ſcourged and ſo let goe free*; for ſo ſome Divines *think Pilats Wives dream was from the divell*, thereby to have hindered the worke of Redemption by this compoſition. But when God hath a work to doe, hee will not endure *any lowe* and *unworthy accomodations*; to which his people for peace ſake are too too ready to ſubſcribe; and therefore God hardens the heart of the enemy to oppoſe, lets then attempt high and deſperate reſolutions, thereby to *heighten the ſpirits* and *ſteele the courage* of his people, that ſo hee may bring them and the worke off with full and perfect ſatisfaction to them, and *honour* and *renowne* to his own *Name*. Auguſt. &c. Matth. 27. 19.

I am almoſt confident that whenſoever God indeed delivers *England*, wee muſt be at ſuch a loſſe as that we ſhall give all for a loſt cauſe, and then *when hee ſeeth our ſtrength is gone, Now will I riſe* (ſaith the Lord) *now will I be exalted, now will I lift up my ſelfe*.

The ſixth and laſt Caution is, *Thinke not the Reformation and mercy we Hope and Pray for, a deare bargain whatſoever it coſt*; hitherto it hath been the cheapeſt deliverance that ever people had ſince the world ſtood, and it is not too much or too hard for God to carry the reſt on upon the ſame termes; *It would bee the wonder of Ages if it ſhould bee ſo*, but if not, doe not think, I beſeech you, that God deales hardly with us. The Churches in all ages have not onely *wept* but *ſweat* and *fought* and *bled* for their deliverances witneſſe that maxime: *The blood of the Martyrs is the* 4 Caution.

ſeed

ſeed of the Goſpell. The *ſeed times of the* Churches peace and reformation have been *wet* and *dropping*, but the *Harveſts* have made amends with *glorious Sun-ſhines*; They have *ſowne in teares*, but they have *reapt in joy*, yea, they have not ſown in *tears* only but in *blood alſo*, but either *themſelves* or their *poſterity* have reapt in the greater joy for it: *one* generation *ſoweth, and another reapeth.* The *Martyrs in Queen Maries daies* have *ſowne*, and *we* have *reapt*; they did *ſowe* in *teares and blood*; and we for above theſe foureſcore yeers have *reapt in marveilous joy:* Oh let us not think much *if it come to our turne* to ſow now in *teares* and *bloud*; for if either wee or our children may reape *the harveſt* of a *powerfull Goſpell*, pure *Ordinances, Paſtors and worſhip according to Gods own heart*, it will bee a glorious recompence of reward: who would think ſuch a recovery too deer of *ſilver, gold, eſtates, livelihood* and *lives* and *all*, when as the firſt purchaſe of them was *not with corruptible things, as ſilver and go'd; but with the precious bloo'd of Chriſt, as of a Lamb without blemiſh and without ſpot?*

Iſai. 126. 5. 6.

Joh. 4. 37.

1 Pet. 1. 18. 19.

I tell you the *Goſpell* and *Goſpels priviledges* for which we contend; the *Sonne of God* himſelfe in our natures was content not onely to *faſt* and *pray* for them, but to *weepe* and *ſweat*, and *conflict* and *bleed*, and *dye* for them. Ah what is an *Ocean of our bloud* to *one droppe of his?* The *beſt blood* that runnes in our veines is *tainted* with *baſtardy* and *treaſon*; if we will not loſe it *for* Chriſt and his Goſpell, we may loſe it, *and* Chriſt and his Goſpell; and that will bee a loſſe indeed; if wee will not loſe it in *Love*, we may loſe it in *wrath*; if we will not loſe it to *ſerve a command*, *contend for the faith* (others have done

Jude 3. ἐπαγωνίζεσθαι ſig. To contend in fighting, to conflict one after another.

done it before you, *contend*, or conflict you *after them*, for ſo the word imports; and if we will not doe it to *inherit the promiſe*, [*whoſoever will loſe his life for my ſake ſhall finde it*] we may loſe it to *ſuffer a curſe* and *fulfill a threatning*, (in the ſame place) *whoſoever will ſave his life ſhall loſe it.* The book of Martyrs gives us ſome ſad inſtances of the execution of this threatning in ſome; who being afraid to *burne for Chriſt* at the ſtake, were in a few daies after *burnt in their beds*, and others who would not lay downe their lives for the Goſpell, had ſhortly after their lives taken from them by a hand of *divine juſtice*. *Matth.16.25.*

Our *Brethren in Ireland* are dolefull witneſſes, who *obeying an unlawfull command* of contributing to their Brethrens deſtruction in *Scotland*, thinking *it better* to give *part of their eſtates*, than have their *whole eſtates confiſcate*, goods ſeized upon, Cattle driven away, if they ſtood out; have by this contribution *incur'd that loſſe which they thought hereby to prevent*, together with the *additions* of that miſery and deſolation, the report whereof ſhall make the generations that are yet to come, tremble, their faces gather paleneſſe, and their knees ſmite one againſt another.

If we will ſave our lives and eſtates by *deſerting* the cauſe of *Jeſus Chriſt*, and *thoſe* that have *engaged* themſelves *in it*, we may make up the *Catalogue* of theſe wofull examples, and ſo if we will not beare witneſſe to the truth of Chriſt in an *active way*, we may bear witneſſe to this truth of Chriſt in a *paſſive*; and if we will not ſerve the generations to come, by leaving unto them the preſidents of *courage* and *zeale* for their imitation, we may ſerve them whether we will or no, by leaving them in our ſinne and puniſh-

ment, the *take heeds* of *foolish wisedome* and *carnall providence* for their admonition.

Oh, if we knew the valew of the Gospell and the worth of such a Reformation as wee pray for and hope for, we would not thinke it too deare whatsoever it should cost us; and the onely way to get this *pearle* at a *cheape rate*, is to bee ready to *sell all* to buy *it. Buy the truth and sell it not*, buy it with our estates, buy it with our *peace*, with our deerest lives and blood, buy it *at any rate*, but sell *it at no rate.*

Prov. 23. 23.

Thinke nothing too deare for Reformation, and happy we and our Children after us, if we can get it upon any tearms. Let us not valew our lives at too high a rate; this is certaine *we cannot keepe them long*, nor *lay them out upon a better purchase.* Oh that there were that minde in us that was in Saint *Paul*, that we could say and resolve with him, *None of these things trouble me, neither count I my life dear, so I may finish my course with joy, and the Ministery which I have received of the Lord Jesus to testifie the gospel of the grace of God.* He is not worthy to live that thinks his life too deare for the Gospel of Christ. This is the sixth.

Acts 20. 24.

Motives to wait on God.

I Have now finish't both the *Encouragements* and *Cautions* which make up the first *invitation* or *motive* to *wait on God.* If it seem strange to any that I have dwelt so long on one *motive* let them consider, it was the *maine designe* of these *sermons* to cast in *grounds* of *comfort* to fill up the *vallies* of *drooping* and *despairing* spirits, that so I might help to *prepare the way of the Lord*, neither was there any place in this discourse

Luke 3. 5.

more

more proper for this buſineſſe than this, wherein I would faine bribe and tempt chriſtians to *wait on God* by this argument of Gods owne *making* and *uſing*. *I ſaid not to the ſeed of Jacob ſeeke ye me in vaine. I the Lord ſpeak righteouſneſſe; I mean as I ſpeak.* I never intended they ſhould looſe their labour. God ſaith not to his people in *England wait on me in vaine*, for confident I am, if we can mannage theſe *Encouragements* with theſe *Cautions*, and by them engage our hearts to wait on God *beleevingly patiently, actively*, we ſhall *not be aſhamed of our expectation*, we ſhall ſee it is not in vaine to *wait on God*; This be ſure of, if God bring not *downe his will* to *ours*, he will bring up *our will* to *his*, which will infinitely make us amends for all our patience and expectation. *Iſai.45.19.*

There be two or three motives yet behind the brevity whereof ſhall recompence the length of this firſt.

Secondly, therefore ſtudy *beleevingly, patiently, actively* to *wait*, for *it will bring in abundance of ſweet bleſſed ſetling peace and tranquillity into your ſoules. Thou wilt keepe him in perfect peace, whoſe mind is ſtaied on thee, becauſe he truſteth in thee:* in *peace, peace* (ſo the Hebrew reads it) which may be interpreted a *multiplyed peace*, peace *with God*, peace *with conſcience*, peace with *the creature*, even peace *with the enemies, when a mans wayes pleaſe the Lord, he will make even his enemies to be at peace with him.* And no wayes of man can pleaſe the Lord more than when in the mid'ſt of their greateſt exigences, fears and dangers, they have learned to wait *beleevingly*, *Patiently*, and *ſeekingly* upon God; we cannot honour God more than to *truſt* in him, *ſubmit* to him, *wait on* Second Motive to wait on God. *Iſai.26.3.* *Prov.16.7.*

him? So *Abraham gave glory to God by beleeving*, or ſecondly *peace peace*, i. e. a *renewed continued peace*, peace *to day*, and peace *to morrow*, and the *third day it ſhall be perfected*: and ſo *peace peace*, that is, thirdly, (as it is tranſlated) a *perfect* peace, a pure *ſheer* peace, peace without any mixture of trouble or diſquiet.

Obj. We ſee no ſuch Peace here on earth; the beſt have their *viciſſitudes* of *peace* and *trouble*, of *peace* and *perplexitie*.

Anſw. It is becauſe they have their *viciſſitudes* of *ſtaying on God*, and *ſtaying on the creature*; of *truſting* in God, and *diſtruſting* of God; *truſting* in *God*, and *truſting* in *man too*; becauſe *they wait* and *wait not*. If they have not a *multiplied* peace, it is, becauſe they have not a multiplied *truſt*, a multiplied *ſtay in* God, *on* God; If they have not a *renued continued peace*, it is, becauſe they want a *renued continued ſtay* and *truſt*, a *continued waiting* on God; If they have not a *perfect unmixt peace*, it is, becauſe they have an *unperfect mixt truſt*, if their *peace* be mixt with *trouble*, it is, becauſe their *truſt* is mixed with *diffidence* and *impatience*: This is certain ſo *farre* as a ſoul can *ſtay on*, and *truſt in* God, ſo *farre* it enjoyes a ſweet *peace* and *tranquilitie* of ſpirit; perfect *truſt* is bleſſed with perfect *peace*. We have a famous inſtance of this in our Saviour, *Luke* 12. 27. 28. in theſe words of his, *Now is my ſoul troubled, and what ſhall I ſay? Father ſave me from this houre, but for this cauſe came I to this houre. Father, glorifie thy Name.* Mark ye, all the while the eye of Chriſts humanity was fixt upon *deliverance* from the *houre* of *temptation*, ſo long there was no *peace* nor *reſt* in his ſoul, *Deliver me from this houre; now is my ſoul troubled*, becauſe there he found

not

not onely *uncertainty* but *impoſſibility*; *for this cauſe I came to this houre*; I had not come into the world, but for this very purpoſe, *to ſuffer death for the ſinnes of the world*: but when he could come to this, *Father glorifie thy Name*, that is, when he could wait *on*, and acquieſce *in*, and reſigne *to* the will of his Father, we never hear of any more *objections*, nor *fears*, nor *troubles*; then his ſoule found an *unchangeable reſt* and *peace*, becauſe bottom'd on an *unchangeable rock*, the *will* and *glory* of God; and that is the reaſon of this *perfect peace*, which they finde that *ſtay* upon God, in the next *verſ. In the Lord Jehovah is everlaſting* Verſe 4. *ſtrength*, or as the Heb. reads it, The Lord Jehovah *is a rock of ages*. *Ages paſſe* one after another, but the *Rock remains unmoveable*, unchangeable. And therefore cries *David* when his *heart is overwhelmed with waves* and *Seas* of troubles, *Lead me to the rock that is higher than I*; *higher* than *I*, and *higher* than the *waves*, and that is not all, God muſt not only *lead* him *to* the *rock*, but when he comes there, *lift him up*, *He ſhall ſet me upon a rock*, there ſet and placed he enjoyes Pſal. 27. 5. that ſweet and bleſſed tranquillitie, that he can looke down upon the waves and ſing, *The Lord is my rock and my ſalvation, whom ſhall I fear? the Lord is the ſtrength of my life of whom ſhall I be afraid?* Pſal. 27. 1.

This is the ſecond branch of their *bleſſedneſſe* that *wait on God.*

Thirdly, They ſhall be *bleſſed in the renuing of their* Third motive *ſtrength*, ſo the Prophet, *Even the youths ſhall faint* Iſai. 40. 30. 31. *and be weary, and the young men ſhall utterly fall, but they that wait upon the Lord ſhall renue their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, and they ſhall walke and not faint.*

The *youths* and the *yong men*, who be they? why you know youths and yong men are *lusty* and *ſtrong*, their *veins* being full of *blood*, and their *blood* of *ſpirits* and their *bones* of *marrow*, active and vigorous; and for the moſt part as they are ſtrong, ſo they *truſt* in their *ſtrength*, and *glory* in their owne *vigour* and *ability*. And ſo the *Youths* and *yong men* here, are your brave Gallants and Cavaliers of the world, who abounding in *Creature-proviſions*, whether *riches*, *honours*, *friends*, *policy*, *power*, *weapons of warre*, or what ever it is which they call or count their *ſtrength* and *livelyhood*, begin to ſtand on tiptoe, looke big, ſpeak great things, *Speak wickedly concerning oppreſſion, they ſpeak loftily, ſet their mouth againſt the heavens, and their tongue walketh through the earth*, from one *Countrey* to another, from one *Kingdome* to another, thinking to beat down all before them, and to ſhare Cities and Kingdomes, even the whole earth among themſelves; In a word ſuch as in any kind *truſt* and fortifie themſelves in their *Creature munition*, even theſe for all their *policy* and *power*, and *ſelf-ſufficiency* ſhall *faint* and be *weary*, *ſpend* and *tire* and be *non-pluſt*, and be glad to betake themſelves to their *heels*, if they were able to doe them any ſervice, but no, they ſhall neither find *hands* nor *legs*, they ſhall be able when their ſtrength is ſpent neither to *fight* nor *fly*, they ſhall not onely *faint* and be *weary*, but they ſhall *utterly fall*; *fall* and fall *utterly*, not *ſtumble* only, but *fall*, not fall to *recover themſelves*, but fall and *lye* by it, fall *utterly*, *never to riſe again*. The reaſon is, becauſe having once runne themſelves out of breath, and ſpent their *ſtock* of *Creature-ſtrength*, they know not whether to goe to *renue* their *ſtock*, to repaire

Pſal. 73. 8. 9.

paire their *Lamps* when they be out, but where they *faint*, they muſt *fall*, and where they *fall*, they muſt *lie* and periſh for ever.

But now they that *wait* on God, it is otherwiſe with them, how *poor*, and *weak*, and *ſimple*, and *inconſiderable* ſoever they ſeeme to be. Indeed they may be *weary*, but they ſhall *recover*, they may *ſpend their ſtrength*, but it ſhall be *renued*, they ſhall *renue their ſtrength*; he doth not ſay their *ſtrength ſhall not waſt* or *ebbe*, but if it doe, it ſhall be *renued*; the reaſon is, becauſe as the *rivers* that are *fed* from the *Sea*, though they have their *ebbes* ſometimes, yet they have their *fillings* again from the fulneſſe of the Sea, yea *ſpring-tides* come in and *overflows* their *banks*; ſo the people of God that *wait upon him*, when their *Creature-ſtrength* is done, when all is ebb'd ſo low, that the channel is dry, yet *there is a river that makes glad the Citie of God*, there is an *immenſe*, *boundleſſe*, *bottomleſſe Ocean* of *wiſedome*, *power*, *counſell riches*, *all-ſufficiency* from whence they are fed and ſupplyed in all their *failings* and deficiencies. As long as *God* hath ſtrength he that *waits* upon him *beleevingly*, *patiently*, *actively*, cannot want. *The Everlaſting God*, *the Lord*, *Creatour of the ends of the earth*, *fainteth not*, *neither is weary*, *Verſe* 28. And he hath not this *power* and *indeficiency* for himſelf alone, but for thoſe that *wait on him*, for ſo it follows, *He giveth power* (not onely he *hath*, but he *giveth* power) *to the faint*, and *to them that have no might he encreaſeth ſtrength*; by virtue whereof when they that goe on *foot*, upon their *owne legges*, *tire* and *lye downe*, and are non-pluſt, when they meet with *rocks*, and rivers and quickſands, and quag-mires, or elſe *venter*, and *ſinke* and *periſh*; this generation of

waiters

waiters are carried aloft on *Eagles wings*, they care no more for *hedge* and *ditch*, *rocks* and *rivers* and *Seas* (of difficulties) than the *Eagle* doth when she is on the *wing*, whose *flight* is *swifter* and *higher* than all other winged fowle under heaven; that is, they are carried up above the deepest dangers and highest difficulties, above policies, and above all disadvantages what ever, above Hosts of men, and Legions of Devils, above *warre* and above *death*, by the arme of an *Almighty*, *never failing* God, whereby they *are* Isai. 58. 14. *caused to ride on the high places of the earth. To run and not to be weary, to walk and not faint*, lo this is the *blessednesse* of them that *wait on God*. Oh *England* if thou wouldst learn thus to *wait on God*, what mightest thou not doe? nothing should be able to stand before thee. I could easily multiply the discovery of these, as sweet and powerfull motives to perswade to wait on God, but I must conclude with this

Fourth and last Motive. Fourth and last, and *highest* and *best*, and never *ending* Blessednesse; They that wait on God shall be *blessed with the fruition of God to all eternity: for since the beginning of the world men have not heard, nor perceived by the eare, neither hath the eye seen O God, besides thee, what he hath prepared for him that waiteth for him*. So that when you have waited on God, and seen his salvation here, you may goe out of the world with good old *Jacob*, singing and triumphing, *I have waited for thy Salvation, O Lord*; and enjoy it for ever. Doe you study this, and I shall humbly desire to pray with the Apostle, *The Lord direct your* 2 Thess. 3. 5. *hearts into the love of God, and into the patient waiting for of Christ*. AMEN.

FINIS.

READER doe thy ſelfe and the Authour that kindneſſe, as with thy Pen (before thou read) to correct in thine own Copie amongſt many theſe few groſſe eſcapes and miſtakes of the Preſſe.

PAge 50. line 23. read, waters ſhall be *ſure*. p.66.l.11.r. *under* for *in* the *effuſion* &c. p.68.l.1.r. *Of* joy &c. p.89.l.25. blot out *And*. p.90. l.28.r. *what* for *with*. p.109.l.1.r.in ſo much that *when* thoſe &c. p.110. l.6.r.that could *give* ſuch hopes &c.p.112.l.1.r.*with* Hamans &c. l. 2.r. and a better oracle,*can there not be* then &c. l.3.r.hath *Cauſed* &c. l.9.at *what* time.p.119.laſt l.ſave one,r.wrought *out* of the &c.p.120.l.30.adde *the* influence &c.p.121.l.28.put *I* fear.l.29.*a* poore.p.122.l.10. *in* Scripture &c. p.138.l.24.r. people, *and* his own *ſeeming*. p.139.l.22.r. *probable* for powerfull.l.28.put *Charter* for Character.p.159.marg.r.Ἐπαγ-&c.

With other faults thou ſhalt find, whether in words, letters or ſtops, either mend them or bear with them, theſe are the miſtakes that in a ſudden ſurvey I have diſcovered. *L.F.*

THE Nationall Covenant.

3

Or, A DISCOURSE ON THE COVENANT.

Wherein

Also the severall parts of the late PROTESTATION are proved to be grounded on *Religion* and *Reason*: With sundry Motives and Directions, tending to further our keeping Covenant with God.

Which may be of speciall use in these times.

By THO. MOCKET, M. of Arts, and Preacher of the Word of God.

If a man vow a Vow unto the Lord, or swear an Oath to binde his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth, Numb. 30. 2.

When thou vowest a Vow unto God, defer not to pay it; for he hath no pleasure in fools, ECCLES. 5. 4.

Ἐπαγγελία δι' εὐχῆς γινομένη τέλος λαμβανέτω δι' ἔργου, ἀφρόνων δὲ ἴδιον, τὸ ἀποβλήτους εἶναι *Greg. Nazian. Orat.* 53.

Non te vovisse pœniteat, imo gaude: Fœlix necessitas quæ in meliora compellit. Aug. in Ep. ad Armenta.

London, Printed by *J. R.* for *Chr. Meredith*, at the signe of the *Crane* in *Pauls* Church-Yard. 1642.

Aug: 20.

To the Honorable, the Houſe of Commons Aſſembled in Parliament.

Πανευδαιμόνως ποιεῖν. πράττειν. ἔχειν.

Honourable and right worthy Patriots:

IF I might preſume ſo far as to ſpeak or write to ſo great and judicious *an Aſſembly*, as you are known to be, I would in the firſt place, with all humble and hearty thankfulneſſe to Almightie GOD, the KINGS MAJESTY, the *Right Honorable* PEERES, and *You* the *Knights* and *Gentlemen*, now *moſt ſeaſonably* aſſembled in *Parliament*, acknowledge the many great and worthy things that have been done by His Royall Majeſty, the Noble Peeres, and your ſelves for the publike good. Who have eaſed our backs of that illegall burden of Ship-money, Coat, Conduct-money, and other military charges. *Suppreſt* all Monopolies, *Taken away* arbitrary government, the root of theſe evils. *Much quelled* eviil councellours, and other malignant perſons, by execution of juſtice on ſome, impriſoning others, and cauſing others to fly, out of the conſciouſneſſe of their own guiltineſſe, *Setled* a trienniall Parliament in ſtead of a trienniall Viſitation, and *provided* for the continuance of this, till all our grievances are heard and redreſſed, and all evils be removed, which is of unſpeakable conſequence, becauſe they ſecure a full operation of the remedy, and afford a perpetuall ſpring of remedies for the future. *Put down* the High Commiſſion Court,

See the Remonſtrance, publiſhed Dec. 15. 1641.

which in ſome reſpects (through the abuſe of ſome, and over-ruling of others, was made too like the Spaniſh Inquiſition, which ſuſpended, ſilenced, and outed many of the moſt able and godly Miniſters ont of their livings and freeholds, and ſo undone many a whole family; a Court, which indeed at firſt was erected to ſuppreſſe Papiſts and Popery, as the Spaniſh Inquiſition was to curb the blaſphemous Jews, but was now, as that, turned againſt pious Proteſtants; *Have* put down the Star-chamber; *Taken away* other Courts, the forges of miſery, oppreſſion and violence; *Diſmounted* the Canons that were mounted to batter down the power of Religion, together with the late curſed Oath; *Damned* the Oath *ex officio*, by means whereof they tortured many conſciences with ſtrange *quæries* and forcing unnaturall ſelf-accuſations. *Freed* Church-wardens from a dangerous oath. *Limitted* the immoderate power of the Councell Table. *Puniſhed* and terrified ſome Miniſters and others that were of ſcandalous life, or Authors of Innovations in doctrine & ceremonies. *Reduced* the Forreſts by good Laws to their right bounds. *Reformed* the incroachments and oppreſſions of the Stanery Courts. *The extortion* of the Clerk of the market. *The compulſion* of the Subject to receive the order of Knighthood againſt his wil, or paying fines for refuſall. *Recalled* the baniſhed Exiles that had undergone the brunt, the chief let in the Prelats way to *Rome*. *Setled* a happy peace betwixt us and our Neighbour Nation, which the malignant Enemies of both, endeavoured to imbroile in civill wars which are grevious, yea which is worſe, of Proteſtants againſt Proteſtants, one ſervant againſt another, and one brother againſt another, till both were conſumed. *Removed* the Biſhops from voting in Parlia-

Parliament, and all Clergie men from temporall offices, which like a falſe byas in a bowle, wheel'd them quite out of the way of preaching. *Voted* down Deans and Prebends, which were (many of them) too like the drones that eat up the hony which the painfull Bees ſhould live on. *Opened* the Preſſes for publiſhing the good and *profitable labours of the godly*, and inhibited popiſh books and Pamphlets tending to reconcile us and *Rome*, or rather to reduce us to *Rome*. *You* have ordered the removall and aboliſhing of ſcandalous pictures and images and other Innovations in the Church. *The* due ſanctification of the Sabbath, cryed down by the Popiſh and prelaticall partie in their preaching, printing, and practiſe. *Given* libertie to tender conſciences, burthned with unneceſſary and ſcandalous (at the beſt inconvenient) Ceremonies, godly Miniſters to exerciſe their miniſtery, to which God and man hath ſet them apart, ſo that many thouſands may heare the joyfull ſound again in their eares who were deprived of ſuch bleſſed ſilver Trumpets, in ſtead whereof they had but Rams hornes, (too good a compariſon for many of them) which many times ſounded as terrible an alarum in their eares, as they ſometimes did to them of *Jericho*. *You have* procured from His Royall Majeſtie a Monthly Faſt, publiſhed by His Majeſties Proclamation, in which like the New Moones Faſt or Feaſt of Trumpets, the ſilver Trumpets of the word are ſounded, and the ſacrafice of prayer, praiſe and almes are offered up unto God. *Publiſhed* a much deſired Order for ſetling of Church-government and Liturgie, your provident care for the relief of bleeding *Ireland*. *The Bill* againſt Pluralities and *non*-reſidency, order for weekly Lectures and diligent preaching. *Great care* for the ſafety of the Land.

For the full diſcovery and removall of ſcandalous Miniſters, the ſhame of the Realm and Religion. *For baniſhing* Prieſts and Jeſuits. *And for ſecuring* the Papiſts, the profeſſed Enemies of King and Kingdom, Church and State. *The happy concurrence* of the Right Noble Peers, with the truly honourable Houſe of Commons in their Honourable proceedings. *The happy* and timely diſcovery of many grievous ſnares, broken by your great vigilancy and induſtry and the prevention of many moſt deperate deſignes againſt this Kingdom, ſo that our *Iſacks* are delivered and the Rams are caught in the buſh, and as the wiſe man ſaith, * The Righteous is delivered out of the trouble, and the wicked cometh in his ſtead. *And* to name no more the renewing of our Nationall Covenant, ſo prudently made and commended to us by your Honorable Houſe) to bring back again all *Iſrael* to worſhip the Lord their God in *Jeruſalem*, who were too many of them making a Captain and turning back again into miſticall *Egypt*, which Covenant gave the riſe to this enſuing plaine, unpoliſhed diſcourſe (fitted and intended only for a country Auditory, where it is a commendation to ſpeake in the moſt plain and vulgar terms) which in all humility I preſent unto you (worthy Patriots) not as Patrons, for if it be the truth of God, as I truſt it is, he is the Patron of it and will defend it: if any errour be found in it, I diſclaim it, and think the work it ſelf too ſlenderly performed, for ſo judicious perſons as you are known to be, but only, as his hand full of water to a great * Prince, the widdows mite, a little

Pits were digged for the Righteous, gallowſes provided for Mordecai's, *becauſe they would not bow to* Hamans; *dens of lyons for* Daniels, *becauſe they would not leave praying; fiery furnaces for the three children, becauſe they would not worſhip the golden Image; dungeons for* Jeremy's, *becauſe they would preach the truth with boldneſſe. Mr.* Cal. *Feb.* 23. *in his Serm.* * Pro. 11. 8.

Homo ſum, errare poſſum hæreticus eſſe nolo.

* Artaxerxes.

a little goats hair, as a Teſtimony of my humble obſervance and thankfull acknowledgement of the unwearied labours, continuall care and zealous endeavours of the *Noble Peers and your ſelves* for the publick good, as alſo for the particular favour of divers worthy Members of your Houſe towards my ſelf.

And ſurely if it may ſeem good to your grave wiſdomes, to procure and adde theſe things to all the reſt, which are humbly deſired by very many thouſands: *To out dumb* and ſcandalous Miniſters, ſetle able, godly Paſtors over every Congregation in *England* and *Wales*, and comfortably provide for them who (many of them eſpecially in theſe evill times) lye under much diſcouragement and diſtraction through a miſerable incompetency. *And provide*, That Prieſts and Jeſuits be quite baniſhed the Land. *That Papiſts* be fully diſarmed, and conſiderable perſons be fully ſecured, and all the Laws duly executed upon them. That *Notorious offenders* in Church & Common-wealth whatſoever they be, the *Achans* that hinder the endeavour of *Joſhua* and *Iſrael*, be cenſured and puniſhed according to the qualitie of their crimes. *That Idolatry and Superſtition*, eſpecially the abominable Maſſe be totally rooted out of this Kingdom, for what peace ſo long as the whordomes of *Jezabell* remains in this Land. *That evill Councellors*, the raiſers and fomenters of the great troubles and diſtempers of the Kingdom, and of the abſence of His Royall Majeſtie from His Parliament, &c. (which all good Subjects are greatly greived to heare) be removed from His Royall Perſon. *That diſtreſſed Ireland*, whoſe condition is much to be lamented, be ſpeedily relieved with an ample ſupply, where, as here, the blood of many thouſand ſoules cry to Heaven for vengeance, and to you for

Rome, Iezabel myſticall, Revel. 2. 20. and 18. 5.

help against the mighty. *That the* peace of the Kingdom, *that the* power and priviledges of Parliament, the lawfull Rights and Liberties of the Subject be firmly setled. *That considerable places* be fully secured by approved men, & so trading quickned, to the relief of many thousands that now languish greatly under want. *That the blessed* work of Reformation, with all good speed, go on & be perfected. *Unnecessary* things and Ceremonies be removed. *That the Hyerarchy*, if it may be proved to be the root of much evil in Church & State may be eradicated, and a Church-government setled according to the rule of Gods word. *That the Sacrament* by some good provision may be kept frō being polluted by unworthy persons, and all *Ignorant* persons be compelled to learn the grounds of the true Protestant Religion. *That all* scandalous Pictures and Images and all other Monuments and Reliques of Idolatry and Superstition, and particularly Crosses by the high wayes and in such like places, be (according to a former order of Queen *Eliz.* injunction) abolished, which occasion much Superstition, especially in these parts, by reason of the ignorance of very many, chiefly when they carry their dead by any of them. *That* whereas there is a great cry and grievous charge against the Liturgie of the Church and the Vsers of it, that it cannot be lawfully used, yea that it is Superstitious, Antichristian, Idolatrous, and what not? whereby the consciences of many good and well-affected people, are much troubled, if it may be proved, if not, yet that whatsoever shall be proved to be either Superstitious, unlawfull, and may give just offence to tender consciences, or unnecessary, your grave wisdom with the advice of the learned and godly Divines, would be pleased with all convenient speed to remove it, and

Injunct. 23.

pro.ide

provide that the people might have a ſure rule to walke by in their worſhip of God, that their minds may be ſetled and conſciences quieted to a cheerfull obedience, which would be a great inducement to many to joyne with us, who otherwiſe, I feare, will hardly ever be perſwaded. *That Arminianiſme* and Socinianiſme, the enemies to free grace, and *Romes* Coy-ducks to bring in Popery be truly and thoroughly ſuppreſt. *That Church Papiſts*, the moſt dangerous enemies and underminers of Church and State, may by ſome good proviſion be diſcovered. *That Y u would procure* that ſcandalous and Popiſh Magiſtrates that regard not the Execution of Juſtice, be removed, and approved juſt men fearing God and hating covetouſnes and unrighteouſneſſe, be placed in their rooms. *That Contemners* of your former good Orders be puniſhed. *Wakes* and unneceſſary Alehouſes and Playhouſes, the very nurſeries of vice and randevouz for all prophane wretches, be ſuppreſſed. *That the joynt conſent* and happy concurrence of the Noble Peers with your Houſe, may be ſtill continued. *Eſpecially that they* and you would uſe all poſſible means and ſpeed, that His Royall Majeſtie may have a right underſtanding of your juſt deſires and proceedings, and would with the Prince be graciouſly pleaſed to reſide neerer to His Parliament.

All which I mention not to ſhew you what to do, impute not ſuch folly to your humble ſervant, but in all humility to ſpread before your wiſdoms, what is by many thouſands heartily deſired and humbly craved, according as in your pious and deepe wiſdom, ſhall ſeem moſt agreeable to the rules of piety, true chriſtian prudence and policy, which ſurely will compleat the bleſſed worke of Reformation begun, make this a moſt flouriſhing Church and State, amiable to our God,

glorious

glorious to our friends, terrible to our enemies, and make you and your Posterities renowned while this is a Nation.

And because your difficulties be very many and great, therefore heare a word of encouragement from him who greatly honours you and your Assembly, and whose duty it is *ex officio speciali*, to teach, instruct, exhort, reprove, &c. The cause you are about is eminently good and of great importance, God and all good men are on your side, and though your adversaries be many, mighty and politick, yet God, your Master whose worke you are about, is stronger and wiser then they all, and one *Jacob* can do more with God for you, then 400. *Edomites* can do against you. *And Honoured Worthies* you have found God going along with you so, scattering your enemies, and furthering his worke, even by their wicked plots and oppositions, that you should now greatly dishonour God and the cause, if you should suffer any thing to discourage you, or make you feare the perfecting of the long and much desired worke of Reformation in its due time, only if Religion and the worship of God, and the discipline of Jesus Christ be first setled, then other evills how great soever will vanish away, till then it cannot certainly be expected.

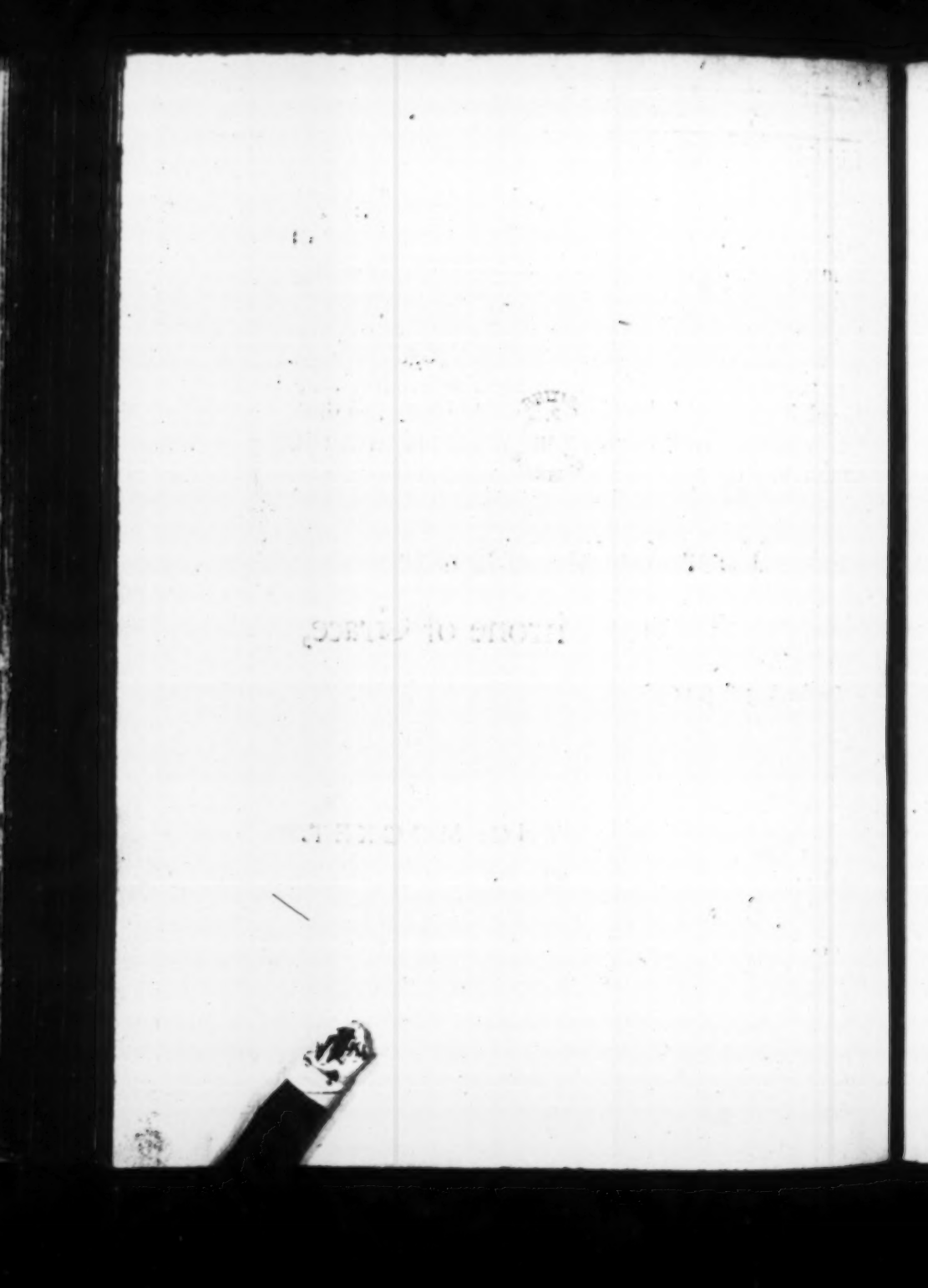
It is true, it is not possible it should be done in a trice, the greatnesse and exactnesse of the work, the great deal of rubbish in the house of God, both wretched persons and things; and the great oppositions which great and good works meet with, must of necessity make the work long. *Wherefore, Noble Senators*, arme your selves with patience and resolution, alwayes look as upon the work with one eye, so at Gods glory and the publick good and upon Gods power, wisdom, goodnesse, promise, and faith-

faithfullneſſe with the other, and doubt not of a deſired iſſue in due time, which is the humble and hearty deſire of him who is reſolved, to his utmoſt power, and to the laſt breath (God inabling) by all means lawfull to maintain and defend the true reformed Proteſtant Religion, againſt all Popery and Popiſh Innovations, the Kings Majeſties Perſon and Royall Poſterity, the power and Priviledges of Parliament, together with their perſons in all their juſt and good proceedings, the lawfull Rights and Liberties of the Subject, &c. againſt the enemies of God, the King and State, and ſhall till death remain

Your dayly Orator at
the Throne of Grace,

London Auguſt 3. 1642.

THO: MOCKET.



THE Nationall Covenant.

DEUT. 29. 9.

Keep therefore the words of this Covenant, and do them, that ye may proſper in all that ye do.

THeſe words of *Moſes* from God, to the people of *Iſrael*, contain a further reaſon of the exhortation delivered in the former Chapter, of performing Obedience to Gods Commandments; which Reaſon or Argument is two-fold; Firſt, From the conſideration of Gods great and wonderfull mercies and benefits vouchſafed unto them, in their deliverance out of *Ægypt*, ver. 2. 3. 4. In their Journey in the Wilderneſſe, v. 5, 6. and in the confines of the promiſed Land, v. 7 8. Secondly, from their Faith given, or promiſe of Obedience made unto God, intimated in the word, Covenant, in this verſe: Upon theſe two Grounds, Gods goodneſſe to them, and their promiſe to him, *Moſes* doth in this Chapter preſſe them to Obedience in theſe words,

Keep therefore the words of this Covenant, and do them,

The words of this Covenant, is the Articles and Conditions which the people were, by vertue of this Covenant, bound to perform unto God. This Covenant, that is, That Covenant which the people of *Iſrael*, by Gods appointment, made with God in the Land of *Moab*, verſ. 1. which is there ſaid to be *another Covenant*, beſide, or differing from that which he made with them in *Horeb*, on Mount *Sinai*, where the Covenant was given,

Exod. 20. not in ſubſtance (for ſo it is the ſame with that) but in reſpect of the perſons with whom, even all thoſe of *Iſrael* who were then unborn or unfit to enter into Covenant with God, v.14,15. And 2. In reſpect of the place, this being neer the border of *Canaan*, in the Country on the out-ſide of *Jordan*. And thirdly, In reſpect of the manner of revealing Chriſt, who is in this more clearly revealed then on Mount *Sinai*.

The *Propoſitions*, or Points of Doctrine naturally ariſing from theſe words, are two, *viz.*

Doctr. 1. *That a Covenant, once made, muſt be faithfully obſerved. Or, Covenanters muſt keep touch with God.*

2. *That this is the way to proſper: Or, Obedience is the way to true Proſperity.*

The former onely is that which here I intend to inſiſt upon, and ſhall include the other in the motives to this point: In handling of which, the Rules of Method do require that I do ſhew you, before I come to Application,

1. *What a Covenant is, and the kinds of it.*
2. *What it is to keep Covenant with God.*
3. *How it muſt be obſerved.*
4. *The proof and grounds of this Duty.*

1. *For the firſt.* A Covenant (to ſpeak of it to the preſent purpoſe) is a ſolemn promiſe; whereby a man doth engage himſelf to God, to perform all that Obedience unto God required in his Word, by ſtrength from Jeſus Chriſt.

1. *I call it a promiſe*, Becauſe the party Covenanting, doth promiſe unto God Obedience.

2. *I call it a ſolemn promiſe*, Becauſe it is ordinarily made with ſome outward ſolemnity: Of this outward ſolemnity (which is for the greater ratification of it) we finde divers forms in the ſacred Scripture; Sometimes by Sacrifice, as a Seal of the Covenant with God, ſo *Pſal.* 50.5. Sometimes with ſubſcribing of hands, as *Iſai.* 44.5. Sometimes by ſealing it alſo, as *Nehem.* 9. 38. Sometimes by an Oath, as in this Chapter, verſ. 12. and 2 *Chron.* 15.12.15. Sometimes with an Oath and a Curſe, ſo *Nehem.* 10.29. All formes binde firmly, only ſome in a greater degree, and lay a ſtronger tye upon the ſoul, then ſome others do, So that to break either, muſt be diſhoneſt and damnable.

3. It

3. It was added, *whereby a man doth engage himself to God*, for it lays a ſtrong band and engagement on the ſoul, you have the phraſe, *Jere.* 30. 21. *Who is this* that *engaged his heart to approach unto me, ſaith the Lord.*

4. *To perform unto God (viz.* in reſpect of ſincere endeavour) *all the obedience which God in his Word requireth of him*; for otherwiſe, it is as good as nothing, to binde our ſelves to obey God in ſomethings, and in otherſome, to take liberty to our ſelves, to tranſgreſſe at our pleaſure, It is univerſall obedience that God requireth, *Deut.* 5. 33.

5. Laſtly, It was added in the deſcription, *By ſtrength from Chriſt, or in the name of Chriſt*, &c. All our ability is from him, and *without him we can do nothing*, that is, truly good and acceptable unto God, *John* 15. 5.

Now there is a double Covenant, Perſonall, and Nationall, *Perſonall*, is that which is preſuppoſed and ſealed in Baptiſm, and renued in the Lords Supper. The Articles whereof, are theſe two; 1. Faith in God through our Lord Jeſus Chriſt; And 2. Obedience to his Commandments (the ſumme of which, is contained in the Decalogue, or ten Commandments) as a fruit of that our Faith in God. *Nationall* is, when a whole Nation, at leaſt the generality, do thus engage themſelves to the Lord, and ſuch is the Proteſtation lately taken. Thus much of the firſt thing propounded, now of

The ſecond, What it is to keep Covenant, and wherein it conſiſts. 2.

To keep Covenant with God, is to imbrace and obſerve his Commandments, and that muſt be done inwardly and outwardly, and ſo by the whole Man.

Inwardly, the Covenant is laid hold on, and obſerved.

1. *In the minde, by knowing, and beleeving them.*

Firſt, By knowing the minde and will of God, and what he requires of us in his Word, which is the Book of the Covenant, *Exod.* 24. 7. containing the Articles or Conditions of the Covenant on both ſides, what we muſt expect from God, and what we muſt perform unto him, which are propounded by *Moſes* the Mediatour, and aſſented to by the people, *Exod.* 19. and a Copy of them fair Written delivered to the people, *Exod.* 20.

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Secondly, By Faith beleeving his Word, reſting on his promiſes; For though Faith (being an affiance or fiduciall reſting on the promiſe of life) be an act of the will and heart, as well as of the minde; yet I place it here, becauſe it hath its originall the aſſent, in the minde, underſtanding and giving aſſent to the promiſe, as true and good.

2. *In the memory it conſiſts, by retaining in minde*, what the Lord requires of us, and what we muſt perform unto him; for we cannot keep our Covenant with God, unleſſe we both know, remember, and bear in minde, the Articles and Conditions which we are to obſerve.

3. *In our wills by imbracing of his Covenant*; that is, freely, willingly, and heartily, making choice of God to be our God in Chriſt, our Father, and Soveraign Lord; and imbracing theſe Conditions, upon which he is pleaſed to accept of us, to be his peculiar people; and which we engage our ſelves to obſerve, and to our power, perform unto him, as moſt holy, juſt, and good, not only good and right in themſelves, but good to us alſo, and all thoſe that in conſcience do obſerve them, *Rom.* 7. 12.

4. *In our affections*, we lay hold on the Covenant, and keep it, when we do not onely aſſent to the conditions of the Covenant, embrace them, and reſolve to obſerve them to our power, but do it out of love to the Commandments, joying and rejoycing in this Covenant with the Prophet, *Jer.* 15. 16. *delighting in it*, fearing to break it, caring to obſerve it according to our promiſe and bounden duty. Thus we muſt embrace and keep the Covenant in our inward man, *viz.* In the mind, by knowing and believing it; in our memory, by retaining it, and meditating on it; in our wills, by embracing the conditions of it, freely and willingly, as juſt and good; and in our affections, by loving, joying, delighting in it, &c.

Outwardly alſo, By obeying his Commandments by a hearty endeavour, in the whole courſe of our lives to obſerve and do them, *Nehem.* 10. 29. *They clave to their brethren, their Nobles* (as if you ſhould ſay, The Parliament-men) ——*to walk in Gods Law —— and to obſerve and do all the Commandments of the Lord, and his Judgements and his Statutes.* This is the ſecond.

3. *Thirdly, How we muſt keep Covenant with God*; for the manner and

and extent of our Obedience, viz. 1. *Willingly and heartily*, do every duty, every ſervice we do unto God from the heart, with a ready mind, as unto the Lord, as *Joſiah* did, who *made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments, and his Teſtimonies, and his Statutes, with all his heart, and with all his ſoul*, 2 *Chron.* 34 31. It is certain, That in every good action there is *tantum bonitatis, quantum voluntatis*, ſo much goodneſſe as there is willingneſſe and hearty affection; therefore it is, that in every ſervice God calls for the heart, *Prov.* 23. 26. *My ſonne, give me thine heart*, without which, all our ſervices are but hypocriticall, and the moſt plenifull expreſſions of Obedience little regarded by the Almighty. *God is a ſpirit*, and therefore looks on the ſpirits of men, *and will be worſhipped in ſpirit and truth*, *Joh.* 4. 24.

2. *Univerſally*, In all things, as well in one thing, as in another; we may not obſerve ſome things, and omit others at our pleaſure, for any worldly profits, preferment, or other reſpect whatſoever. *Deut.* 5. 32, 33. *Ye ſhall obſerve to do as the Lord your God hath commanded you, Ye ſhall not turn aſide, to the right hand or to the left, Ye ſhall walk in all the wayes which the Lord your God hath commanded you, that ye may live, &c.*

3. *Conſtantly*, Alwayes: To this we are exhorted, encouraged, commanded, *Rev.* 2. 10. *Be thou faithfull to the death, and I will give thee a Crown of life. Gal.* 6. 9. *Be not weary of well-doing*; to begin well, and afterward to fall off again, is fearfull; what is it elſe but to return with the dog to his vomit, and with the Swine to the wallowing in the mire: better for ſuch a man that he had never known the way of righteouſneſſe, then after he hath known it, to turn from the holy Commandment delivered unto him. 2 *Pet.* 2. 21, 22. *Better it is that thou ſhouldſt not vow* (he there ſpeaks of things Arbitrary, and not ſuch as are commanded and neceſſary) *then that thou ſhouldſt vow, and not pay it.* This for the Manner. Now

Fourthly, come we to the Grounds, and Reaſons why we muſt, having once entred into Covenant with God, be careſull conſtantly to obſerve and keep it: And they are theſe, and the like:

1. *The Command of God*, which is very clear and full in the Text; See alſo *Ier.* 11. 6. *Hear ye the words of this Covenant, and*

do them. Deut. 4. 23 Saith *Moſes* to *Iſrael* from God, *Take heed to your ſelves, leſt ye forget the Covenant of the Lord your God, which he hath made with you.* Pſal. 50. 15. *Pay thy vows unto the moſt high.* Eccleſ. 5. 4. *When thou voweſt a vow unto God, defer not to pay it, for he hath no pleaſure in fools; pay that which thou haſt vowed.* In theſe two laſt places it is ſpoken chiefly, if not onely, of vows made of things voluntary and Arbitrary, that was in the power of him that voweth, before he vowed, to vow or not vow them unto the Lord; yet being once vowed, the vow muſt be kept: And if this binde in things Arbitrary, how much more in things neceſſary, and otherwiſe commanded? Alſo full to this purpoſe is that, *Deut.* 4. 6. 40. and 5. 1, 2. 32, 33 and 6. 1. and in very many other places.

Now we all ought to make conſcience of the command of God, and carefully to obſerve and do it, in reſpect of our relation unto him, and dependence upon him, both *eſſendo & operando*, in our being actions, and well being; which is wholly on him: He gave us a Being, when we had none; continueth that being, and the comforts of it, we do enjoy; and redeemed us, when we were worſe then nothing, undone and loſt for ever.

* Quia jam voviſti, jam te ad ſtrinxiſti, a tuâ tibi facere non licet. *Aug. in Ep. ad Armen.*

2. *We ſhould keep Covenant with God, becauſe of that ſolemn bond and tye that lieth* upon our ſouls, whereby we have engaged our ſelves to God, to be his, and onely his for ever, to fear him and ſerve him for ever, *Numb.* 30. 2. *If a man vow a vow unto the Lord, or ſwear an oath to binde his ſoul with a bond,* every oath, every vow bindes the ſoul, layes a ſtrong bond or engagement on it. *If it be but a mans Covenant, no man may diſannull it,* ſaith the Apoſtle, *Gal.* 3. 15 *viz.* By reaſon of the ſtrong bond or tye it layeth on the ſoul: How much greater, think you, is the tye and engagement which the Covenant of God layeth on the ſoul?

3. *We muſt keep Covenant with God, that we may be like unto God,* as we are exhorted to be, *Epheſ.* 5. 1. as in all other things, ſo in this we muſt ſtrive to imitate and follow God, to be like unto him: Now concerning God we reade, That he is faithfull in keeping Covenant with us, *Deut.* 7. 9 *The Lord thy God is the faithfull God, that keepeth Covenant and mercy with them that love him, and keep his Commandments. Pſal.* 111. 5. *He is ever mindefull of his Covenant;* as he promiſes, *Hoſ.* 2. 19, 20. *I will betroth thee unto me for ever, &c.*

Therefore

Therefore ſince God is faithfull in keeping Covenant with us, we muſt be faithfull in keeping Covenant with God, that we may be (as our duty is) like unto our heavenly Father, and thereby may approve our ſelves to be the children of God.

4. *For this end we enter into Covenant with God at Baptiſm, renew it at the Lords Supper, and ſome other times, that we might keep his Statues, Judgements, and Commandments.* God requires this, and we uſe it chiefly, as a help to further us in our Obedience to God: we are all naturally very backward, and apt to take any occaſion to neglect our duty of obedience to God, and therfore do promiſe and blnd our ſelves, thereby to help and further us in our duty, as we uſe to binde men, to bring them into bond, who are apt to break promiſe: If we be to deal with an unfaithfull perſon that is like to play faſt and looſe, to deny his promiſe, and flie from his word, we uſe to get him into bonds, and then we think all is ſure enough.

5. *Breach of Covenant God accounts a great ſinne, and will ſeverely puniſh it, therefore we ſhould keep Covenant with God.*

1. *He accounts breach of Covenant a great ſin,* though it be of covenant only betwixt man and man, and reckoneth it among the great ſins of the Gentiles, That they were Covenant-breakers, *Rom.* 1. 31. *Pſal.* 55. 20. 2 *Tim.* 3. 3. what is it then to break Covenant with God?

2. And as God accounts it a great ſin, ſo *he will ſeverely puniſh it.* So he threatned, *Gen.* 17. 14. *The uncircumciſed man-childe, whoſe fleſh in his forehead is not circumciſed, that ſoul ſhall be cut off from his people:* mark the reaſon, *He hath broken my Covenant,* ſaith God. *Levit.* 26. 15, 16, 17. Saith God, *If ye ſhall deſpiſe my Statutes — ſo that ye will not do all my Commandments, but that ye break my Covenant, I will even appoint over you terrour, conſumption, and the burning Ague — And I will ſet my face againſt you, and ye ſhall be ſlain by your enemies* — *Ezek.* 17. 15, 16. ſaith God of *Zedekiah, Shall he proſper? Shall he eſcape that doth ſuch things? Or ſhall he break the Covenant, and be delivered? As I live, ſaith the Lord God, Surely in the place where the King dwelleth that made him king, whoſe Oath he deſpiſed, and whoſe Covenant he brake, even with him, in the midſt of* Babylon *ſhall he die:* A grievous curſe is threatned againſt this ſin. *Jer.* 11. 2, 3. *Hear ye the words of this Covenant — Thus ſaith the Lord God of Iſrael, Curſed be the man that obeyeth not the words of this Covenant;* yea, many curſes, *Deut.* 29. 20, 21-25. *The Lord will not ſpare him, but then the anger of the Lord, and his jealouſie ſhall ſmoke againſt that man; and all the curſes that are written in this*

book

book, shall lie upon him, and the Lord shall blot out his name from under heaven; and the Lord shall separate him to evill, out of all the Tribes of Israel, according to all the curses of the Covenant that are written in this book of the Law——Mark the grand reason of all this fierce anger of the Lord against such, vers. 25. *Because they have forsaken the Covenant of the Lord God of their fathers.*

For breaking of Covenant, God caused *Achan* and all his to be stoned and burnt in the fire, *Iosh.* 7. 11. 15. and all Israel suffered with him; they could not stand before their enemies, but were routed and smitten before them. *For this very thing, Sauls* breaking the Covenant made with the *Gibionites*, though long before his time, God punished all Israel with three yeers famine; and in the end, with the death of seven of *Sauls* sons, 2 *Sam.* 21. therefore also God rent the Kingdom from *Solomon*, and gave ten Tribes to his servant *Ieroboam*, 1 *King.* 11 11.

All these things give weight to this duty, and the point in hand. Thus we have seen it opened what a Covenant is, what it is to keep it, and how: Also the point or duty clearly proved, That a Covenant once made may not be broken, but must be carefully kept. Thus of a Covenant in generall:

Now (with the good leave of the great Assembly) I will here take occasion to speak something concerning our Nationall Covenant, Vow, or Protestation in particular: And here I will first set down the Protestation, prudently commended to us by the Honorable House, in these words;

I A. B. Do in the presence of Almighty God, promise, vow, and protest, to maintain and defend, as far as lawfully I may, with my life, power, and estate, the true reformed Protestant Religion expressed in the Doctrine of the Church of England, against all Popery and popish Innovations within this Realm contrary to the same Doctrine: And according to the duty of my Allegiance, His Majesties Royall Person, Honour, and Estate: As also the Power and Priviledges of Parliaments: the lawfull Rights and Liberties of the Subjects, and every person that maketh this Protestation, in whatsoever he shall do in the lawfull pursuance of the same. And to my power, and as far as lawfully I may, I will oppose, and by all good wayes and meanes endeavour to bring to condigne punishment all such as shall either by force, practice, counsels, plots, conspiracies, or otherwise, do any thing to the contrary, of any thing in this present Protestation contained. And further that I shal in all just and honorable ways endeavor to preserve the union and peace betwixt the three Kingdoms of England, Scotland, and Ireland; And neither for hope, fear, nor other respect, shall relinquish this Promise, Vow and Protestation.

Touching

Touching this Nationall Covenant or Proteſtation, we may here obſerve and conſider,

1. What we here promiſe, and vow to maintaine, and ſo what we here renounce.
2. What it is to maintaine and defend the true Proteſtant Religion.
3. Why & for what ends, we entred into this Proteſtation.
4. How far this promiſe and Proteſtation doth bind us.

Firſt, *What we here promiſe, vow and proteſt, viz.* divers things, which I conceive are in number 7. And the

Firſt, *is to maintaine and defend with our lives, power and eſtate,* **The true Reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of** England, **againſt all Popery and Popiſh Innovations, within this Realme, contrary to the ſame Doctrine.** I will not ſet downe the principall Doctrines of the true reformed Proteſtant Religion, and the Anti-Proteſtant or Popiſh Doctrines and Innovations, which we here proteſt againſt.

See M *Ley* his booke entituled, *A compariſon betwixt the late Oath,* &c.

I will only ſet downe ſome Arguments and Reaſons, why *We ſhould with our lives, power and eſtates, maintaine and defend the* **true reformed Proteſtant Religion** *in the generall, and conſequently, every particular branch and part of it* **againſt all Popery and Popiſh Innovations,** *and every part and parcell of Popery,* and they are theſe:

1. *Becauſe God hath commanded it,* and every one ought to make conſcience of the commands of God, and to his uttermoſt power obſerve and keep them, JUDE v. 3. *It was needfull for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith, viz.* the Doctrine of faith, *which was once delivered to the Saints*: Not only contend, but contend earneſtly, with all vehemency and intention of ſpirit, with all our might. To this purpoſe alſo is that of the Apoſtle to *Timothy*, 2 *Tim.* 1. 13. *Hold faſt the forme of ſound words which thou haſt heard of me,* and 1 Cor. 16. 13. *Stand faſt in the faith,* that is, both in the doctrine and grace of faith. And no leſſe is preſſed on us, *Levit.* 18. 4, 5. *Deut.* 4. 40. and 5. 32, 33. and 6. 3, 17. and in very many other places. *Ye ſhall keep my ſtatutes, my judgements, my ordinances, and commandements.* And if we cannot without drawing

guilt on our ſoules breake the lawfull, juſt and good commands of ſuperiours, how much leſſe may we breake the righteous lawes of God.

2. *Our eternall ſalvation is built upon this.* There is no other Religion, no other way or meanes in the world by which we can be ſaved, *Acts* 4.12. 1 *Cor.*15.2. *By which alſo ye are ſaved if ye keep in memory* (or hold faſt) *what I preached unto you.* If we deny, renounce, or forſake this, never looke to goe to Heaven, never hope to ſee the face of God with joy.

3. *Gods glory is greatly promoted and advanced hereby,* as by the denyall of the true faith or Religion, he is greatly dishonoured, it confirmes others in their idolatrous, falſe or ſuperſtitious wayes, and opens the mouths of the adverſaries and wicked men to ſpeake evill of, and blaſpheme the truth and good wayes of God.

4. *The true reformed Proteſtant Religion is the badge of the true Chriſtian*, and true ſervants of God, their *Livery* and *Cognisance* whereby they are diſtinguiſhed from all Idolaters, Pagans, Mahumetans, Papiſts and Jewes that ſtill cleave to the Moſaicall Rights, long ſince aboliſhed by Chriſt: Yea, by the ſincere embracing and profeſſion hereof, the true Chriſtians and ſervants of God are diſtinguiſhed from all hypocrites.

5. *The Goſpell* (upon which the true reformed Proteſtant Religion, which we profeſſe, and is eſtabliſhed as the publick doctrine of this Church of *England*, is undoubtedly built) *was confirmed by many miracles from Heaven*, and truly divine. Look throughout the whole Book of God, and ſee how many divine Ratifications there have been of the Goſpell, and conſequently of the true Religion, which we doe now publickly, through Gods great mercy, profeſſe: It is the ſame with that of the Apoſtles and people of God in thoſe firſt primitive times, and which our bleſſed Saviour himſelfe taught, profeſſed and ſealed with his bloud, and this ſhould be a great inducement to us to embrace, maintaine and defend it to the death.

6. *This hath been recommended to us by the bloud of all the Martyrs*, of our bleſſed Saviour himſelfe, of his Apoſtles and Diſciples, they all ſuffered for this, they loved not their lives unto the death, they willingly ſuffered the loſſe of all for and in the defence

ſence of it, and ſealed it with their bloud, ſtucke to it to the death, and ſo recommended it to us as a moſt precious jewell and rich treaſure, much better then life it ſelfe, and ſurely this ſhould much animate us to ſticke cloſe to our Religion, the true Reformed Proteſtant Religion to the death, ſeeing we have ſo many thouſands, yea hundred thouſands that have dyed in the defence and cauſe of it.

7. *This hath hitherto and will ever preſerve us.* As it is our Religion for which we are maligned, hated and plotted againſt by the Papiſts and other Adverſaries of the truth; ſo it is that (or rather God, becauſe of that) that hath hitherto preſerved us in ſpight of all the Devils in Hell, and wicked men on earth, and all their hell-bred deſperate plots and malignant deſignes againſt it and us, that we have been and ſtill are preſerved, to the admiration even of the enemies themſelves. And this will ever preſerve and protect us if we ſticke cloſe unto it, we have Gods word for it, *Rev.*3.10. *Becauſe thou haſt kept the Word of my patience, I alſo will keep thee from the houre of temptation, which ſhall come upon all the earth, to try them that dwell upon the earth.* And if we deny or forſake this, never looke to proſper, the promiſes even of temporall bleſſings are made on this condition, that we ſticke cloſe to it. See *Deutr.*5. 32,33. and 6.17. and Chap. 28. *Rev.*1.3.

So that if either we regard the command of God, or the glory of God, or our owne temporall or eternall good of ſoule or body, we muſt maintain the true Reformed Proteſtant Religion againſt all Popery and Popiſh Innovations, we muſt ſticke cloſe to it, and maintaine our Religion, unleſſe we will leſe ſoule, body, our eſtates, and all, at leaſt the true comfort of all.

And what doe we proteſt againſt? is it not Popery and Antichriſtianiſme, a doctrine containing many poſitions blaſphemous againſt God and Jeſus Chriſt, and deſtructive to all Chriſtian Magiſtrates, Kingdomes & Common-wealths; a Doctrine (to uſe the words of learned Maſter *Bolton* in his Sermon preached at *Pauls* Croſſe) moſt falſe and accurſed from Heaven, and is ever attended with this inſeparable curſe, that it will plague the Kingdome that nouriſheth it, and pay it home at length with a witneſſe, except ſome right, round and reſolute courſe be taken in

the meane time to root it out as in conſcience, policy, reaſon and Religion it ought to be, which if once effected, would cut the thread of the Papiſts hopes for ever, making a party or faction here, cut the throat of all plots againſt the Kings perſon, cruſh the Popes heart for any probability or poſſibility of ever reeſtabliſhing, or erecting his accurſed tyranny in this Iſland again, and preventing ſuch moſt bloudy, barbarous, and unheard of uſage (or butchery rather) as there hath been of late, and ſtill is in *Ireland*.

Secondly, *We promiſe, vow and proteſt With our lives, power and eſtates, to maintaine and defend (as we are by our Allegiance bound)* **his Majeſties Royall Perſon, Honour and Eſtate**, *Rom.* 13. 1,2. And there is great reaſon for it. Of each ſeverally.

1. **His Royall Perſon**; becauſe as the *Jewes* ſaid of *Joſiah*, *he is the breath of our noſtrils, under whoſe ſhadow we ſhall be preſerved alive*, *Lam* 4.20. We are all bound by the ſixth Commandement to preſerve, as our owne perſon, ſo the perſon of our Neighbour, though our inferiour, much more his who is our Soveraigne, and the Lords anointed, who is worth ten thouſand of us, as the people ſaid of King *David*, 2 *Sam.* 18.3. βάσις τῦ λαῦ the chiefe pillar of the Common-wealth.

2. **His Honour**, dignity and Majeſty, that it may have it's due reſpect, eſteeme and reverence which belongs to it, 1 *Pet.* 2. 17. *Feare God, honour the King*, and that both inwardly reverencing him in the heart, *Eccleſ.* 10.20. and outwardly in ſpeech, geſture and action, as *Nathan* and *Bathſheba* did *Salomon*, 1 *King.* 1.23,31. We ought by the ſixth Commandement to maintaine the good eſteeme and dignity of our Neighbour by all good and lawfull meanes, much more the Kings.

3. **His Eſtate**, *i.e.* his juſt and lawfull revenue or maintenance. The Apoſtle ſaith, 1 *Tim.* 5.17. *that they that rule well are worthy of double honour*, *i.e.* honour of maintenance as well as of eſteeme and reverence, much more he who is *cuſtos utriuſq; tabulæ*, the Father of the Common-wealth, and Soveraigne Patron of the publicke good, whoſe care is for the whole Kingdome. So *Rom.* 13. 6,7. *For this cauſe pay you tribute alſo, for they are Gods Miniſters, attending continually upon this very thing*, *Render there-*

therefore to all their due, tribute, &c.

Thirdly, *We promiſe, vow and proteſt, with our lives, power and eſtates, to maintaine and defend* the power and Priviledges of Parliament. What theſe are we may in part ſee in their owne Declaration publiſhed *Jan.* 17th. and ſome others of theirs publiſhed ſince.

And there is great reaſon why We ſhould maintaine them in all their juſt Rights and Priviledges.

1. *Becauſe theſe are the moſt happy Conſtitutions,* and moſt effectuall for the publicke good that this or any Kingdome can have. And this his *Royall Maieſty* himſelfe hath moſt Princely profeſſed, *That often Parliaments are the fitteſt meanes to keep correſpondency between his Maieſty and his people, and that He will alwayes maintaine their Priviledges as his owne Prerogative, and their perſons as the perſons of his deareſt children*: Yea, this was acknowledged and profeſſed by the Earle of *Strafford* a little before his death. *I did alwayes thinke the Parliaments of* England *were the happieſt Conſtitutions that any Kingdome or any Nation lived under, and under God the meanes of making King and People happy.* Parliaments are (as one ſaith truly) the glory, ſafety and ſinewes of our Nation, the priviledges whereof, if once impeached, farwell all that is glorious in free Subjects: Theſe have been *ſecunda Tabula poſt naufragium*, the only meanes to ſave a ſinking ſtate, the refuge of the oppreſſed: The want and breach of which was a maine cauſe of all our miſeries of late yeares, and is now in a manner the only meanes of recovery.

[In his 3d ſpeech in Parl 1641. *Jan.* 25. A Princely reſolution. Earle of *Straſſord* in his laſt ſpeech on the Scaffold.

2. *In theſe our Welfare, Lawes and Liberties, and the comfortable enioyment of all We have is involved,* we ſtand or fall with them, if they be broken and deſtroyed, we all extreamely ſuffer and periſh with them, if they be kept and preſerved we proſper and flouriſh; therefore great reaſon we ſhould endeavour what in us lyeth to defend and maintaine the power and Priviledges of Parliament.

3. *They are perſons choſen and intruſted by our ſelves,* to heare our cryes, remove our grievances, ſupply our wants, ſettle our Religion and peace againſt the plots and doings of all publicke and private enemies of Church and State, or our ſelves; they beare the burden for us, ſpend their time and ſtrength, imploy

their gifts and engage their eſtates, lives and all for us, and therfore we are all deeply engaged to defend and maintaine them, and all their juſt and honourable actions, and ſticke unto them, to ſtand or fall with them: therefore it is that very many thouſands from moſt of the Counties in this Kingdome and Principality of *Wales*, doe in their Petitions offer Themſelves, their Perſons, Lives and Eſtates, to defend and maintain, as the Kings Majeſty, ſo his Parliament in all their juſt proceedings for the publick good.

Thus we ſee there is great *Reaſon*, why we ſhould with our lives, power and eſtates, by all lawfull wayes and means, maintaine and defend the true Reformed Proteſtant Religion, the Kings Majeſties royall Perſon, Honour and Eſtate, and the Parliament.

The Declaration of Parliament, Jan. 17. 1641.

Thoſe three cannot be ſeparated without utter ruine or extreame danger to all three, Therefore Whoſoever goes about to ſeparate and divide theſe, the true Proteſtant Religion, King and Parliament, or *doth give any councell, or endeavour to ſet or maintaine diviſion or diſlike betweene the King and the Parliament, is by both Houſes of Parliament, declared a publicke enemy of the State and peace of this Kingdome, and ſhall be enquired of, and proceeded againſt accordingly.*

The *Rebels* in *Ireland* did moſt ſhamefully and impudently pretend, and ſtill doe in their Proteſtations and their Oath alſo, to defend and maintaine the King and his Priviledges and Prerogative, and yet notwithſtanding their deepe vowes and ſolemn oaths they doe cleane contrary. Can they poſſibly be thought to be and ſtand for the King, that doe moſt barbarouſly deſtroy, abuſe and ſpoyle his beſt Subjects, fire his Townes, take his Caſtles, Forts and Holds? You may be aſſured that whatſoever the Papiſt and their adherents and abettours here, do or may pretend, they have the ſame ſpirit and principles, and will doe as their brethren and confederates in *Ireland* have done, if, and ſo ſoon as they have power and opportunity.

It is a legall principle, That the King is the head and the Parliament the repreſentative body of the Kingdome, ſo that he that goes about to divide theſe, doth as he that cuts off the head from the body naturall, or deſtroyes the body naturall, and yet ſayes

ſyes he loves the head, ſeekes to advance and honour the head.

I muſt therefore here ſay as our Saviour in another caſe, *Theſe whom God hath joyned together let no man put aſunder.* It was the policy and advice of a Machivilian to ſubdue an enemy, *Divide & regna*, divide them and you may eaſily overcome them and rule over them. A Faggot or bundle of ſticks while tyed together, there is no breaking of them, but take them a ſunder and then you may eaſily breake them all, one after another: So here while theſe 3. concurre together, we need not feare all the adverſaries in the world, the *Pope*, *Spaniard*, *French*, *Papiſts*, &c. but if theſe be divided by the curſed plots of the enemies, looke for nothing but ruine or extreme dangers of ruine. And therefore it hath been and is the curſed endeavour of our Adverſaries to divide betwixt theſe, betweene us and our Religion, and betweene the King and the Parliament, and betwixt the Parliamentary houſes themſelves to oppoſe one the other, and ſo betwixt the King and his faithfull and moſt loyall people and Subjects. But let it ever be our indeavour to joyne and keep theſe together, and the bleſſing of him who is the God of peace and unity will reſt upon us.

Fourthly, *We vow and proteſt to defend and maintaine* **the lawfull Rights and Liberties of the Subjects**: ſuch are theſe, *That no man may breake open another mans houſe, chamber dore, ſtudy, trunkes, cheſts, impriſon or arreſt his perſon, or ceaze on any of his goods, but by authority of Law, That no tallage or aid ſhall be laid, had, or levied by the King or his Heires in the Realme Without the good-will and aſſent in Parliament: That no perſon ſhall be compelled to make any Loves to the King againſt his Will, That none ſhall be charged by any charge or impoſition, called a Benevolence, Without conſent in Parliament*, and ſuch like.

Magna Charta. Petition of Right, and the Statutes therin ſpecified. Alſo his Royall Majeſty hath bin pleaſed divers times in his Declarations graciouſly to promiſe all his good Subjects, that he will rule according to the eſtabliſhed lawes of the Land, a moſt princely profeſſion.

And there is reaſon for it; for theſe are the glory of free-borne Subjects, and that which doth difference us from ſlaves and vaſſals; take away our Liberties and bring in an Arbitrary power, that the Rulers will and pleaſure muſt ſtand for a Law, and then wherein doe we differ from the veriеſt ſlaves in the world; it therefore concernes us to defend and maintaine our lawfull Rights

Rights and Liberties, even nature and common equity binds us to it. So that were there no Proteſtation made and taken, yet we are bound as we are Chriſtians by vertue of our Baptiſme to defend and maintaine the true Proteſtant Religion againſt all Popery and Popiſh Innovations; as Subjects to maintaine the King our dread Soveraignes Perſon, Honour and Eſtate; as good Common-wealths men, the Power and Priviledges of Parliament, and the lawfull Rights and Liberties of the Subject.

Fifthly, (and marke it well) *We are here bound by our ſolemne promiſe*, &c. *with our lives*, &c. *to juſtifie*, **Defend and maintaine every perſon that maketh this Proteſtation in whatſoever he ſhall doe in the lawfull purſuance of the ſame.**

And there is great Reaſon for this alſo, that we ſhould mutually defend each other; for if any ſuffer in a common cauſe, as the defence and maintenance of the true Religion, the Kings Majeſties Perſon, Honour and Eſtate, the Power and Priviledges of Parliament, *&c.* all ſuffer in him, and therefore all and every one ſhould ſtand for him, as for themſelves. *The very Heathens* would not be wanting to their Country, but in a common cauſe were willing to doe or ſuffer any thing, even the greateſt dangers; and Chriſtianity ſhould not make more ſlow, but forward to all civill duties tending to the publicke good, upon better and higher grounds then nature can afford, *viz.* out of conſcience to Gods command, true Chriſtian love to our Brethren and Country, *&c.*

So did the *Grecians* and *Barbarians*, when they went with *Cyrus* againſt the *Perſians*. Suid.

Sixthly, under the like engagement, *We promiſe, vow and proteſt*, **To oppoſe and hinder, and by all good wayes and meanes indeavour to bring to condigne punishment all ſuch as ſhall either by force, practiſes, councels, plots, conſpiracies or otherwiſe doe the contrary of any thing in this preſent Proteſtation contained.** As for inſtance, if (which God forbid) we ſhould ſee or know any perſon that ſhould riſe up againſt the King or Parliament, wilfully infringe their juſt and good orders and priviledges, or indeavour to ſet or maintaine diviſion or diſ-affection betweene the King and Parliament, or betwixt the three Kingdomes of *England*, *Scotland* and *Ireland*, be

behis pretence (as Papiſts and Popiſh perſons want not excuſes and colourable pretences) he is declared a publick enemy of the State and peace of the Kingdome, and we are by this Proteſtation bound by all lawfull means to bring ſuch a perſon to condigne puniſhment. See the Declar. of Parl. Jan. 17. 1641.

So againe, doe we ſee or heare any, ſeeking wittingly and wilfully to diſgrace, ſuppreſſe or bring into contempt the true Reformed Proteſtant Religion, or to vent and advance Popery, or Popiſh Innovations within this Realme, to ſet up any woodden, ſtone or painted Image, Croſſe, or other ſcandalous reſemblances, we are by vertue of this Proteſtation bound by all lawfull meanes and wayes, according to the rules of Chriſtian wiſdome and prudence, to bring that perſon or perſons to condigne puniſhment for his demerits.

And We have Warrant for this in the word of God. *Huſhai* the Archite did prevent the dangerous plot againſt *David* and diſcovered it to him, 2 *Sam.* 17. 7, 8, 15. &c. *Mordecai* diſcovered treaſon againſt *Ahaſuerus*, *Heſt.* c. 6. Yea the very *Pagans* would doe thus, endeavour to bring to deſerved puniſhment thoſe that were enemies to their Idoll gods, Religion, King, Country or publick-wealth. And Gods word requires this of us, Pro. 24. 21, 22. *My ſonne, feare thou the Lord and the King, and meddle not with them that are given to change*, that is, to bring in any Doctrine, worſhip or diſcipline, or any thing contrary to the true Religion or word of God, and the wholeſome and good Lawes of the Land, eſpecially ſuch as are fundamentall; for their calamity ſhall riſe ſuddenly, and who knoweth the ruine of them both.

Yea in caſe of ſeducing from the true to falſe Religion, or worſhip of God (as is well obſerved by a godly * Divine) it is cleare that we muſt bring any to puniſhment, how neare or deare ſo ever unto us. See *Deut.* 13. 6, 7, 8, 9, 10. *If thy Brother the ſonne of thy mother, or thy ſonne, or thy daughter, or the wife of thy boſome entiſe thee, ſaying let us goe and ſerve other gods. Thou ſhalt not conſent unto them, nor hearken unto them, neither ſhall thy eye pitty them.* Our love to God and the true Religion, ought to over-rule our affections to our friends * M. *I. G.*

and naturall Parents in the fleſh, much more our affections towards others, which our Saviour confirmes, *Mat.* 10. 37. *He that loveth Father or Mother more then me, is not worthy of me, and he that loveth Son or Daughter more then me is not Worthy of me.*

And in caſe of the publicke-weale, if any perſon be an enemy to it, and will not be reclaimed, our affection to our Country, and the Common-wealth muſt over-rule naturall and private affection even to ſuch as are neare and deare unto us: and *Cicero* an Heathen determines this among other caſes, That if a mans owne Father would betray his Country, and do any thing that tends to the apparent ruine of the Common-wealth, he muſt not keepe ſilence, but preferre the ſafety of his Country before a Father, and indeavour to hinder him, or complaine of him. This is juſt and reaſonable, for a publicke good of ſuch concernement ought to bee preferred before a private.

Cicero de Offi. cap. 15.

Seventhly, we alſo promiſe----**In all juſt and honourable wayes to indeavour to preſerve the Union and Peace betwixt the three Kingdomes of** England, Scotland **and** Ireland. And there is great reaſon for it, becauſe they being now (as it were) one, the diviſion of them or diſturbing their peace, is the way to ruine all, eſpecially in theſe evill times, when all our forces united together will be little enough and too little without Gods more then ordinary aſſiſtance, to preſerve our peace, yea to keepe them from ſinking and ruine by the common enemy to our Religion, to our King and Kingdom.

And this is the firſt thing I here promiſed to ſpeake off, *viz.* what we doe here promiſe, vow and proteſt. Now for

The ſecond, *What it is to* **maintaine and defend** *the true Proteſtant Religion, or Doctrine, and oppoſe the contrary,* viz. in our hearts to beleeve, imbrace, love, profeſſe and walk according to the Rules of the true Reformed Proteſtant Religion, to juſtifie and defend the ſame, as occaſion requireth and calleth on us, and to diſavow the Popiſh Doctrine and Innovations which are contrary hereunto and ſet our ſelves againſt it and them, or any that ſhall endeavour to attempt any thing con-

contrary to the true Proteſtant Religion, the Perſon, Honour and Eſtate of the King, the power and Priviledges of Parliament, &c.

Thirdly, *The grounds and reaſons of making and entring into this Proteſtation* or *Nationall Covenant*, are included in the preamble to the Proteſtation, to which I referre you for fuller ſatisfaction, only thus much here in a few words, I conceive it may be of uſe.

1. *To binde all true Proteſtants more firmely to God*, his truth, wayes and worſhip, and to prevent the growth of Popery and Popiſh Innovations, and in time to root out both, as in conſcience, reaſon, Religion and policy we ſhould, And this is a very ſpeciall meanes to effect it; for this binds us not only to embrace, maintaine and defend the true Religion, but alſo to reject Popery, yea to oppoſe it, and all ſuch as ſeeke to advance or uphold it.

2. *To diſcover all Popiſh perſons*, and ſuch as ſtand diſaffected to the true Religion, and the peace and welfare of the King and Kingdome, Church or State, that they may be dealt with according as to juſtice doth appertaine.

3. *Thereby alſo the better to diſappoint* all the Adverſaries plots and deſignes againſt true Religion, the King, Kingdome, Church and State. And

4. *To continue and increaſe* the honour, peace and welfare of the ſame, to all which purpoſes this bond may be of ſpeciall uſe, and the moſt effectuall meanes to accompliſh ſuch bleſſed ends. Now,

Fourthly, *How far and how firmely this bond or Covenant bindeth us?*

1. *How far*, in reſpect of the wayes and meanes to be uſed, and that is only to lawfull wayes, to doe all theſe things **as far as lawfully I may, and by all good wayes and meanes**, that is, by ſuch wayes and meanes as are warrantable by the Law of God, and the wholſome and good Lawes and Statutes of this Realme. As for inſtance, when we ſee any Popery or Popiſh Ceremonies and Innovations in the Church which we have proteſted againſt, we may not in a violent and tumultuous way without any lawfull call and warrant ſet our ſelves againſt them

and remove them, but by our prayers to Almighty God, and petitions to his Majeſty, the honourable Aſſembly, or others in Authority, who are by Law inabled to remove the evils that we are bound to oppoſe, and rectifie things amiſſe; Beſide, God needs no tumultuous carriages, and unwarrantable wayes and meanes to effect his worke of Reformation.

2. But how firmely doth this binde us?

Anſw. It binds us to keep it to the uttermoſt of our [**Power, Eſtate and Lives**] even to the death, ſo as no law of man, or power of any worldly Prince or Potentate whatſoever can abſolve us from it. And we promiſe and proteſt in the cloſe, that **neither hope, feare, or any worldly reſpect**, neither favour nor frowne of men, neither promiſes nor threats, neither hope of gaine, profit, pleaſures or preferment, or feare of any worldly loſſe, trouble or the like (for all theſe as I humbly conceive are included) **ſhall make us relinquiſh this promiſe, vow and Proteſtation.**

And this ſolemne engagement is made in expreſſe termes in **the preſence of Almighty God**, and ſo implicitely calling the Almighty God of Heaven and Earth, who heares what we proteſt, and doth ſee our intentions and purpoſe, and will narrowly obſerve our future actions, how we keep our ſolemne promiſe with his Majeſty, to reward or take vengeance on us if we doe not really, and for the future carefully endeavour by all lawfull meanes and wayes to performe our promiſe, vow and Proteſtation.

And which yet further addeth weight to this engagement, it is made in the preſence of the Congregation (yea and I may ſay of the Angels alſo) who are witneſſes, and will teſtifie againſt us one day if we willingly and wittingly breake this our Covenant.

Pſ. 91. 11, 12. Heb. 1. 14.

And this alſo, our owne hands or marke (which is equivalent) is ſubſcribed and ſtands on record as a witneſſe to God and men againſt that man that ſhall wittingly and willingly breake his Proteſtation, ſo ſolemnely made, yea, and this Church, and theſe Wals and Pewes will one day riſe up to condemne that man.

Heare what God himſelfe ſaith, of ordinary vowes and promiſes,

ſes, which are of a far inferiour nature to this, *Deut.*23. 21,23. *When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlacke to pay it, for the Lord thy God will ſurely require it of thee, and it would be ſinne in thee; That which is gone out of thy lips thou ſhalt keep and performe, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth*: As for inſtance, if the *Jew* under the Law vowed unto God to offer a lambe, or bullocke, or ſheep or goate, &c. So now if any ſhould vow or promiſe to God, That if ſuch a buſineſſe ſucceed well, if ſuch a ſhip in which he hath a venture returne home well and ſafe; if ſuch a field of corne proſper and come well in, or the like, he will give ſo much to the poore members of Chriſt, or the like in way of thankfulneſſe to God for his goodneſſe towards him. Or if God doe indeed deliver him out of ſuch a treuble, ſickneſſe, miſery or affliction, or the like, he will give ſo much to ſuch a pious uſe, &c. Keep a private day of ſolemne thanksgiving to God, or the like, he may neither omit nor delay to doe according to his promiſe, ſaith *Moſes* from God, *Thou ſhalt not ſlacke to pay (or performe) it, The Lord thy God will require it of thee.* So againe, *Numb.*30.1,2. *This is the thing which the Lord hath commanded, If a man vow a vow unto the Lord, or ſweare an Oath to binde his ſoule with a bond, hee ſhall not breake his word, he ſhall doe according to all that proceedeth out of his mouth.* And if promiſes and vowes touching things voluntary, and of a far leſſe and inferiour nature, made onely by a mans ſelfe alone, doe ſo ſtrongly binde, that God may juſtly, and * will require it of him, and puniſh him accordingly for breach of promiſe, in caſe he performe not; how much more doth ſuch a ſolemne vow and Proteſtation as this is, made to God, in a thing of this nature (which Religion and reaſon binds us to obſerve, though there were no Proteſtation made nor ever thought of) how much more (I ſay) doth this binde us, and will God puniſh the wilfull contemners or breakers of it?

* *Juſtè exigitur ad ſolvendum qui non cogitur ad vovendum.* Bern. in Ep.

Wherefore brethren, you who have taken this Proteſtation or Nationall Covenant, and have therein implicitly called God to witneſſe, and be your Judge to take vengeance on you, if you performe not your vow and Covenant to God, be ſure the hand of God will follow you, if (which I hope I ſhall never ſee and heare

heare of you) endeavour not to performe your Proteſtation and Covenant according to promiſe, but wilfully breake it, and much more if alſo any ſhould wittingly and willingly endeavour to hinder others that endeavour to keep their Covenant, and doe wilfully diſturbe them in their duty of maintaining the true Reformed Proteſtant Religion, or oppoſing and removing in a legall way any part of Popery or Popiſh Innovations proteſted againſt, ſuppoſe Images, and ſcandalous Popiſh Pictures, Crucifixes, and the like.

And let ſuch a man be ſure, that if he performe not his part, but wilfully breake it, oppoſe and hinder others, yet God will performe his part, God will bring the curſe upon him which he hath implicitly wiſhed in his Proteſtation in the preſence of Almighty God, as he did bring on the *Jewes* the curſe which they wiſhed to themſelves, *Mat.*27.25. And we know it hath layne heavily upon that Nation above ſixteene hundred yeares. When *Zedekiah* had broken his Covenant with the King of *Babylon*, ſee what the Lord ſaith of him, *Ezek.*17. 15,16. *Shall he proſper? or ſhall he eſcape that doth ſuch things? or ſhall he breake the Covenant and be delivered? As I live, ſaith the Lord God, ſurely mine Oath which he hath deſpiſed, and my Covenant which he hath broken, even it will I recompence upon his own head*, v.19. We have ſolemnely covenanted and promiſed, vowed and proteſted to God the King of Heaven, to maintaine the true Religion, oppoſe all Popery and Popiſh Innovations; to the King on earth, to maintaine his Royall Perſon, Honour and Eſtate; to the Parliament, to maintaine and defend their power and Priviledges, &c. And we may be ſure, that man ſhall not eſcape, that wilfully breaketh his Covenant; but the hand of God will find him out, either here to his converſion, repentance and ſalvation, or hereafter to his condemnation.

Wherefore brethren I beſeech you all (and I hope and perſwade my ſelfe you will) conſider what you have promiſed in the preſence of Almighty God, and doe your beſt and heartieſt endeavour to keep your Proteſtation. Oh let not any perſon draw guilt on his owne ſoule by a wilfull breach or careleſſe neglect of his Proteſtation, I could therefore wiſh that every good Subject

ject would have and ſet up a Copy of the Proteſtation in his owne houſe, to minde himſelfe ſo often as he goes in and out of his ſolemne vow and Covenant made to maintaine and defend with his life, power and eſtate, the true Reformed Proteſtant Religion againſt all Popery and Popiſh Innovations, the Kings Majeſties perſon, the power and Priviledges of Parliament, &c.

Yea all of you have in Baptiſme ſolemnely engaged your ſelves to God to beleeve in him, love him, feare him, ſerve and obey him in all his righteous commands, to defend his bleſſed truth, and the profeſſors of it, and conſequently to oppoſe what in you lyeth by all lawfull meanes, all Popery, and Popiſh Rites and Ceremonies, and whatſoever is contrary to his bleſſed word and will; Thus every mothers childe of us ſtands engaged to God, and be ſure thou canſt not wilfully breake Covenant with God, and eſcape unpuniſhed.

But let us come to ſpeake more particularly by way of Application, to bring all home to our ſelves, to worke as on the head by information, ſo on the heart and affections by application, that the whole man may be put upon the conſcionable practiſe of the duty, which is the end of preaching. *Uſe.*

And ſeeing a Covenant once made may not be broken, but carefully kept and performed, this may ſerve to reprove, to humble and to exhort.

Firſt, *for Reprehenſion,* and that of two ſorts, wherein blaming others, I deſire to chide and be humbled my ſelfe.

1. *Such as ſeemingly make or enter into Covenant with God, but doe really breake it.* So doe all, that having been baptized, doe not live anſwerably. *Circumciſion* is called a Covenant, *Gen.* 17. becauſe it doth neceſſarily preſuppoſe and ſeale the Covenant. Now Baptiſme is in the roome thereof, yet how many breake it? yea how few doe indeed keep that Covenant, or that doe in good earneſt endeavour to keep it? Many, very many of them have alſo renewed that Covenant at the Lords Supper, re-engaged their ſoules againe to God, and yet goe on ſtill in the wayes of ſinne and Satan: In the Covenant we all engage our ſelves to leave all ſinne, beleeve all divine truths revealed to us, and live holly in obedience to all his righteous

and

and good Commandements ; yet where almoſt ſhall we find a man or woman truly endeavouring to keep Covenant with God.

The Word Sacrament ſignified of old the Souldiers Oath, betwixt the Captaine and the common ſouldier, which now is by long uſe applyed only to this Ordinance of God, and ſo we give God the hand in the Lords Supper : It is a Covenant with God, wherein we doe all (as it were) ſweare, promiſe all faithfull ſervice to him, to be wholly at his command, and not to ſerve ſinne and Satan any longer : The very act of receiving or being baptized imports no leſſe, and binds us to the duty, and ſo doth the Lords Supper : Yet where almoſt is the man or woman that makes conſcience of keeping his Covenant with God ? Doth not almoſt every one run on ſtill in his owne wayes, ſerve himſelfe and his luſts, ſinne and Satan, as if he had never entred into Covenant with God, or made any promiſe of obedience, and ſo adde unfaithfulneſſe in breaking his Covenant with God ? Yea, obſerve it, and we ſhall ſee many ſo farre from keeping Covenant with God, that they grow worſe afterward then they were before they came to the Sacrament: ſo how many are there who lying on their ſicke bed, or in ſome great trouble or feare, promiſe and ſeriouſly vow, that if God will raiſe them up againe, remove ſuch or ſuch an evill, they will become new men, &c. and yet afterward are as bad, yea worſe then before ? *And may we not alſo ſay,* There be many who having taken the Proteſtation or Nationall Covenant, yet are careleſſe in keeping it ; yea willingly breake it, by cauſing and fomenting diviſion and diſlike betwixt the King and his Parliament, and good Subjects, by oppoſing and hindering the removall of ſcandalous Images and Pictures (ſome of which are moſt abominably evill and greatly abuſed by many, in whoſe hearts they ſticke faſter then in the glaſſe-windowes or wals (though we hoped otherwiſe till experience proves it to be true) alſo by bowing towards (if not to) the pretended Altar, or Eaſt, &c, I ſay no more, but let every mans conſcience be his owne Judge.

In civill contracts with men, men will be aſhamed that have any ſparkes of ingenuity and common honeſty in them, if

if they breake their word and ſolemne promiſe with men, and ſhould we not much more for breaking Covenant with God?

If we had never received the Sacrament, neither the one nor the other, and ſo never entred into Covenant with God; yet it were ſinne to us (and ſinne is damnable) to diſobey God, ſeeing we are all bound to yeeld obedience to God, by vertue of our Creation, preſervation and ſuſtentation, to be his and only his, to ſerve him, and him only for ever; but after Covenant with his Highneſſe to ſinne againſt him, diſobey his righteous and good commands (for ſo they all are) rebell againſt his Authority, is much more grievous, eſpecially when withall we doe ſerve ſinne and Satan, Gods and our owne enemy. It was a great aggravation of *Judas* ſinne fore-propheſied, *Pſalme* 55. *That he put forth his hand againſt ſuch as were at peace with him, and broke his Covenant*, ver. 20. So it is a great aggravation of ſinne for a man that is in Covenant with God to breake his Covenant, and lift up the hand againſt God, with whom he hath entred into tearmes and concluſions of peace, to diſobey God with whom he hath entred into Covenant to obey and obſerve him in all things.

To all ſuch I may ſay as the Prophet *Malachy* to the Prieſts that brake their Covenant with God, *Mal.* 2. 10. *Why doe ye deale treacherouſly every man by prophaning the Covenant of God?* And adde as he doth there, *ver.* 12. *The Lord will cut off the man that doth this.* And as *Jerem.* 2. 19. *Thine owne wickedneſſe ſhall correct thee, and thine owne backeſliding ſhall reprove thee: Know therefore, and ſee that it is an evill thing and bitter that thou haſt forſaken the Lord thy God, and that my feare is not in thee, ſaith the Lord.*

2. *Others there are that doe really enter into Covenant with God, but ſeemingly breake it*, either out of ignorance, infirmity, want of watchfulneſſe, &c. So doe all the godly, all that truly feare God, more or leſſe; though they often faile in their obedience, yet it is not wilfully, out of love and liking of ſinne, but out of ignorance, weakneſſe, want of care, &c. but doe never ſo ſinne, as wholly and wilfully upon meditation to breake their Covenant with God, 1 *John* 3. 9. *He that is borne of God ſinneth not,*

that is, whosoever is regenerate and truly godly, he doth not wittingly and willingly sinne, he doth not love sinne, and live and lie in sinne, in the breach of Covenant as others doe; the ground is, *because his seed abideth in him, i.e.* because grace is immutable, and ever working holy desires, purposes and endeavours to obey God and keep his Commandements, the Articles and conditions of the Covenant. The Covenant with *Adam* was broken and all forfeit and lost, because mutable; but the Covenant of grace hath for ground the immutable promise of God, that it shall never cease, *Jer.*32.39,40. *Heb.*13.5. and Christ who ever liveth. If *Adam* had stood till now then that Covenant had not been broken, and all lost as it was; but *Adam* sinning, brake his Covenant, and lost all. But now Christ ever liveth; therefore all that are in the Covenant of grace, all that are in Christ shall ever live, *John* 14.19. *Because I live ye shall live also.* There are ever living desires, purposes and endeavours to keep Covenant with God, in respect of which unfained constant desires, &c. the godly ever keep their Covenant with God, so as they never breake it wholly or wilfully with full swing of affection, with delight as others doe, much lesse live, lye and dye in sin as the wicked doe.

But secondly, because all unregenerate men wittingly and willingly breake their Covenant with God made in Baptisme, and renewed in the Lords Supper, and now in the late Protestation or Nationall Covenant, and the godly doe faile much in their duty, and doe often in part breake their Covenant out of ignorance, want of watchfulnesse or the like, either by omitting some duty commanded, or doing something forbidden, and in the manner of our obedience; therefore we have all cause to be humbled. Let me therefore call upon you all and upon my selfe to be kindly humbled for the breaches we have so often made in our Covenant. Oh! that we should breake promise with God, * prevaricate with his Majesty, how should this grieve our soules? truly nothing will breake a good heart more then this, to looke backe and see how unfaithfully, and how foulely we have dealt with so good and gracious a God, and broken Covenant with him who is and hath alwayes been so good and faithfull to us and all his.

* *Absq; necessitate, remissio voti, non dispensatio, sed prævaricatio est.* Bern.

And

And the rather ſhould we be humbled, if we looke upon the effects and conſequents of ſinne, either in reſpect of God or of our ſelves.

1. *In reſpect of God.* God is angry and grieved, God is angry with all mens ſinnes, but grieved eſpecially with the ſinnes of his owne people that are in Covenant with him. It is with God as with an husband or deare friend; if all others ſpeake evill of him, ſleight him, or diſobey him, he can more eaſily beare it; but if the wife or ſome other friend that hath entred into a near league of friendſhip with him ſhould ſpeake evill of him, ſleight him ---- Oh! this cuts him to the heart, this grieves him ſore, *Pſal* 55. 12, 13, 14. *It was not an enemy that reproached, then I could have borne it; but it was thou, a man, mine equall, my guide, and mine acquaintance*, &c. Indignities and evill carriage from a near hand is moſt grievous, not to be borne: ſo here, breach of promiſe and unfaithfull dealing from ſuch as are in Covenant with God, is moſt grievous unto him. We have a notable expreſſion full to this purpoſe, *Ezek.* 6. 9. ſaith God, *I am broken with their whoriſh heart* (marke with whoſe) *which hath departed from me*, breach of Covenant in his owne people is that (which to uſe the Prophets figurative expreſſion here) breaketh the heart of God; other mens ſinnes grieve him, but the ſinnes of his owne people breake his heart. Oh! when it comes to this, that God may ſay of us as there *David* of *Abſalom*, as ſome ſay, or of *Saul*, as others thinke, in the type, and Chriſt of *Judas* in the Anti-tipe: It was not an enemy, a drunkard, a common ſwearer, an adulterer or any other open wicked man; but thou a Profeſſor, one that hath entred into Covenant with me, &c. then feare what God ſaith of diſobedient revolting *Iſrael*, Pſal. 95. 10, 11. *Fourty yeares long was I grieved with this generation*, &c. *to whom* (or as the Apoſtle hath it, *Heb.* 3. 11. *ſo*, i. e. *therefore*) *I ſware in my wrath they ſhould not enter into my reſt.*

2. *It is lamentable alſo*, if we conſider the effect of it in reſpect of our ſelves, that no tye will hold us. Had we ſeen that Bedlam man mentioned in the Goſpell, breaking all his chaines, certainly we ſhould have pitied him; it is much more lamentable to ſee men, that no bands, no tyes will hold them to God, but they breake all, breake their purpoſes, breake their promiſes,

break their ſolemne Proteſtation and Covenant made with God, their Covenants ſealed at Baptiſme, and renewed at the Lords Supper, and now in another kind, in our Nationall Covenant; therefore how ſhould this humble us, and make us bluſh, and be aſhamed and confounded for our unfaithfull dealings with God?

Uſe 3. Exhort. *Be we therefore exhorted* all of us, as to looke backe and be humbled for our failings and breach of Covenant for the time paſt, ſo to looke forward, and for the future to give all diligence to keep Covenant with God, both our Nationall and Perſonall Covenant. And here ſomething firſt by way of motive, and then of direction.

First, beſide what hath been already ſaid, me thinks theſe conſiderations ſhould be of force to quicken us to this duty by way of Argument.

Motives. First, *the conſideration of the Party to whom* our Covenant is made, and that is God, where conſider theſe 5 things.

1. *His abſolute Soveraignty over us.* It is independent, univerſall, *He is the moſt High God, poſſeſſor of Heaven and Earth*, Gen. 14. 19, 22. Me thinks the moſt abſolute ſoveraigne power over us to command, reward & puniſh us, ſhould move us to a carefull performance of this duty, of keeping Covenant with him.

2. *He is omniſcient*, and knowes certainly what we have done, and how we engaged our ſelves; yea (adde this alſo) all our ſecret vowes and promiſes we have made unto him, in the night, on our ſick-bed, in time of trouble, &c. *Heb.* 4. 13. *All things are naked and open unto the eyes of him* (of God) *with whom we have to doe*; therefore we ſhould carefully keep Covenant with God.

3. *God remembers our Covenant, yea and all our vowes and promiſes*, though made long agoe, and how often they have been renewed. Men many times, after a little ſpace, forget what bonds and Covenants have been made unto them, ſo doth not God, *Pſal.* 111. 5. *He is ever mindfull of his Covenant*, which although it be ſpoken ſpecially of keeping promiſe with his people; yet it is alſo true, that he is ever mindfull of what we ſhould performe unto him, and looks for it at our hands as men

looke

looke for their Rents at the dayes of payment; obedience is Gods rent-penny.

4. *God will make us remember our Covenant*, either here by threatnings, terrours and troubles, or hereafter by torments. All cresses, losses, afflictions and troubles are to put us in mind of our Covenant with God. Men will call for their debts. All Covenants and promises are due debts to God; therfore he will call for them; *Therefore it was*, that when *Jacob* forgate or neglected his vow at *Bethel*, God put him in mind of it: And if notwithstanding all threatenings, afflictions, troubles, men will not remember to pay their debts, performe their Covenant unto God here, he will make such feele his torments hereafter. God is most just and unpartiall, that will not suffer breach of Covenant, if unrepented to goe unpunished.

5. *Our promise and Covenant is made unto God, who is faithfull* as well as just, and will keep Covenant with his, Deut. 7. 9. *Know that the Lord thy God he is God, the faithfull God, which keepeth Covenant, and mercy with them that love him and keep his Commandements*, Psal 111. 5. *He is ever mindfull of his Covenant.* And if God keep Covenant with us, it is most reasonable that we should keep Covenant with him.

Secondly, *consider the quality of our Covenant with some other circumstances* not mentioned before, all which adde weight to this duty, and should quicken us to obedience.

As 1. *Our Covenants and promises are due debts to God.* Now every honest man will be carefull to pay his debts, to performe his Covenants and promises, Psal. 37. 21. *The wicked borroweth and payeth not againe*, that is, makes no conscience of keeping his promises; such a day I will repay it (saith he) but performeth not: But it is a sure note of a godly man to keep touch with God, as it is a note of a sincere upright heart upon consideration to be willing to enter into Covenant with God, to be bound to him: so it is a note of an honest and good heart to be mindfull of his Covenant, and carefull to performe with God.

2. *A Covenant is one of the deepest bonds that can be* to tye us to God in obedience. Gods omnipotency is tyed by an Oath and promises, so that he cannot in respect of his Oath doe that

which otherwiſe he might eaſily doe being omnipotent, and ſurely it doth as deeply and ſtrongly binde us to God, to obey him, as it bindeth him to keep promiſe with man. It is one of the firmeſt and ſtrongeſt tyes that can lye upon us; and therefore we ſhould be moſt carefull to performe our Covenant.

3. *Thinke alſo on the Witneſſes. Our Covenant* was made with God in the preſence of Angels and men, the whole Congregation then preſent, and our owne conſciences. All men know that we have been baptized, and many have ſeen us at the Sacrament of the Lords Supper, where againe we renewed our Covenant and promiſe of obedience to God. Now all theſe, Angels, Men, that Table, yonder Font will riſe up in judgement againſt us one day, if we doe not keep Covenant with God.

4. *It is a ſolemne Covenant*, it was not made raſhly, unadviſedly, upon ſudden flaſh and heate of affection; but deliberately, upon meditation, after warning given, and you bidden ſeriouſly to conſider of it, and the danger more eſpecially of breaking our perſonall Covenant ſhewed. Rath vowes and promiſes, if lawfull and in our power, doe binde, much more ſuch as are deliberate; therefore *Joſhuah* 9.19. the Covenant which *Iſrael* had made with the *Gibeonites*, though gotten by fraud; yet *Joſhuah* and the Princes durſt not breake it, v.19 20. *All the Princes ſaid unto the Congregation* (whoſe fingers itched to be doing with the *Gibeonites*) *We have ſworne unto them by the Lord God of Iſrael, now therefore we may not touch them, but this we will doe unto them, we will let them live, leſt wrath be upon us, becauſe of the Oath which we have ſworne unto them.*

5. *The frequency of renewing our Covenant* ſhould make us more carefull of keeping promiſe with God. Our Covenant hath been renewed againe and againe, ſo often as we have been at the Lords Table, and received the Sacrament, been at publicke or private Faſts and dayes of humiliation (for in all thoſe we doe if not expreſly, yet implicitly and interpretatively renew our Covenant with God) but if we had never but once in all our life time, at Baptiſme only engaged our ſelves to God in Covenant; yet were we firmely bound to obedience, much more being ſo often renewed. It is a grievous thing to thinke that a man ſhould promiſe, and promiſe againe and againe, and ſtill breake all.

6. *The*

6. *The equity of the duty* ſhould make us more mindfull of keeping Covenant with God. Is it not a moſt reaſonable thing that God ſhould be beleeved, loved, feared, ſerved, obeyed? Is it not a moſt reaſonable thing that ſinne ſhould be left, abhorred, deteſted? Are not all his Commandements moſt juſt, righteous and good, ſo as no Lawes of men in all the world are comparable unto them, *Deut.* 4. 8. *What Nation is there ſo great that hath Statutes and Judgements ſo righteous as all this Law which I ſet before you this day?* See *Rom.* 7. 12. *That* (even that Commandement that hit him full on the fore, wounded him at the heart, ſtroke at his boſome luſts, and diſcovered him to be but a dead man; yet even that) *Commandement is holy, juſt and good*; and therefore we ſhould be unjuſt, unhoneſt, unreaſonable, if we ſhould refuſe to obey or willingly breake it. Againe, God hath made a Covenant with us, we expect he ſhould performe with us, every one would have God faithfull to him, and keep Covenant with him, and is it not then a moſt equall thing that we ſhould alſo keep Covenant with God?

So is it not a moſt equall, juſt and reaſonable thing that we ſhould maintaine and defend the true Proteſtant Religion, the Kings Perſon, Honour and Eſtate, the Power and Priviledges of Parliament, &c. Let me report it to every mans conſcience, whether all the things proteſted be not juſt and reaſonable?

I may adde this alſo, the riches of Gods mercy in giving leave and making way for us to come before him againe, and renew our Covenant with his Highneſſe, and his readineſſe to renew his Covenant with us againe, with the whole Nation after all our revoltings and backſliding, and perſonally with our ſelves in the Sacrament, ſetting to his Seale. *For former miſcarriages* God might have diſcarded us and caſt us off for ever, and never have been intreated of us any more; but ſeeing the Lord is pleaſed to continue our lives, and give us another call, to approach before him, offering to renew and ſeale his Covenant with us, if ſo be that now we will come in unto him, be cordiall, and deale ſincerely and faithfully with his Majeſty for the future, how ſhould this move us to be ever mindfull to performe Covenant with him who is ſo good and gracious to us as he is?

Thirdly, *looke on the examples of others* that have gone before us,

us, both godly and godleſſe men.

1. *Godly men.* We reade of *David* ſwearing and truly endeavouring to keep Covenant with God, *Pſal.*119.106. *I have ſworne and will performe it, that I will keep thy righteous iudgements.* So the Church and people of God, even in the midſt of great troubles and afflictions, Pſal.44. 17,18,19. *All this is come upon us, yet have we not forgotten thee, neither have we dealt falſly in thy Covenant. Our heart is not turned backe, neither have our ſteps declined from thy way, though thou haſt ſore broken us in the place of Dragons, and covered us with the ſhadow of death.*

2. As godly, ſo *godleſſe men* have been carefull to keep Covenants and promiſes at leaſt with men: *Pharaoh* a Pagan King bids *Joſeph* goe and performe his Oath which his father made him to ſweare, though it was a long and chargeable journey, *Gen.*50. 6. And *Herod*, inceſtuous *Herod* that made no conſcience of inceſt and murder; yet makes ſcruple of his Oath, he would not breake his promiſe, *Mat.*14.9. *The King was ſorry, nevertheleſſe for his Oathes ſake* --- You may obſerve it, that many meere naturall men wholly deſtitute of the life of grace or any good conſcience, will notwithſtanding be very punctuall in obſerving their Covenants and promiſes, though to their owne dammage and hurt, and ſhould not this greatly ſhame men that have a name for Religion, and would be thought to be ſome body among the faithfull, to be found unfaithfull with God or men? What! ſhall meere naturall, worldly, unbeleeving men, in their kinde goe beyond the children and people of God? be more mindfull of their promiſes and Covenants then the godly, then Profeſſors are of their promiſes to God? Yea, ſhall the very Pagans out-ſtrip us Chriſtians in their dealings with men? Oh! let us bluſh and be aſhamed, and repent and amend, leaſt the men of this world, yea the Pagans riſe up in judgement againſt us one day and condemne us.

Fourthly, *think of the great good* { *To God.* / *that hereby will redound* { *To Men.*

1. *To God. It makes much for his glory*: It gives him the glory of his excellency that he is worthy of it; of his power, wiſedome, goodneſſe and faithfulneſſe, that he can, is able, ready and will keep Covenant with us; but Apoſtacy, revolting, breach

breach of Covenant, and falling off againe to former evill wayes and courses is most derogatory to Gods glory, and dishonourable to his Majesty, such a man doth in effect * preferre the Devill before God; for he seemes to have compared and weighed them together, and trying both, at length pronounceth him to be the better, whom he chuseth againe to serve.

2. *To men, and the good is either* { *Nationall*, or *Personall.*

Nationall, to keep Covenant with God tends much to the good of the whole Land and Nation. There are great designes now on foot for the good of the Church and State: The Adversaries are many, mighty, extreame malicious, and exceeding busie, have most desperate and damnable designes against both, also the *hand of God, the plague and *other devouring diseases are rife in the great City, and in divers parts of this Kingdome. *Now the conscionable* performance of our Covenant with God, and particularly of our Nationall Covenant, will be the most probable meanes under Heaven to maintaine the true Protestant Religion, to suppresse and in time root out Popery, disappoint the enemies of this Church and State, further the great and long desired worke of Reformation, and conduce much to the honour, peace, safety, welfare and prosperity both of King and Kingdome, of Church and State, and the salvation of soules.

Againe, *we have prayed and doe pray for the publicke health*, safety, peace and prosperity, and who is now likely to prevaile with God but they that truly endeavour to keep Covenant with him? Hos. 7. 14. *They have not cryed unto me with their heart, when they howled upon their beds*; They came before God in their troubles, cryed mightily unto him, fasted, prayed, yet all this God esteemed but as the howling of a dog. What was the reason? verse 13. *They have fled from me, they have transgressed against me.* A Father cares not for the howling of a dog so long as the childe cryes not; he regards more the teares and cryes of one childe, then the howling of 20. dogs; wicked men in the Scripture phrase are dogs, swine, traytors, Rebels to the Majesty of Heaven and Earth, and therefore are not regarded by him; but the prayers of them that are faithfull in his Covenant may doe much good, Prov. 15. 8. *The sacrifice* (which is also accompanied

* *Diabolum Domino praeponit, comparationem enim videtur egisse, ut dicatur pronunciasse eũ esse meliorem cujus rursus esse maluerit.* Tere c. 5. de Fœnit.

* Especially in July & August, 1641. when this was preached.

* The small Poxe, &c. to this day in many places sweeping away very many.

nied with prayer, and so both the sacrifice and prayers) *of the wicked is abomination to the Lord, but the prayer* (the single prayer) *of the upright is his delight*, their prayers may doe much good for a Nation, both to remove and prevent evils and procure good. What is a Parliament, an Army, a posture of defence without this, though they be all of great use? 'Tis notable to this purpose which we have *Job* 42.7,8. saith God to *Eliphaz*, *My wrath is kindled against thee and against thy two friends ---- but goe to my servant* Job, ---- *and my servant* Job *shall pray for you, for him will I accept.* It is the prayers of faithfull Covenanters that doe prevaile with God for themselves and others.

2. *Personall*, the good that will redound to our selves is great and manifold.

Sancti quidem & honesti propositi dilatio, magna ruina est. Petr. Chris.

1. *It will be for our credit.* All the Countrey cryes out against him that hath no care of his Covenant or promise, that makes no conscience of his word, such a man was hatefull to the very Pagans; but they commended him that was carefull to keep touch; what a blot then and descredit is it not to keep Covenant with God? to promise and promise againe and againe, but performe nothing, *Deut.*4. 5,6. saith *Moses* to *Israel*, *I have taught you Statutes and Judgements as the Lord my God hath commanded me, Keep therefore and doe them; for this is your Wisedome and your understanding in the sight of the Nations, which shall heare all those Statutes, and say, Surely this great Nation is a Wise and an understanding people.* What were these Statutes but the Articles and conditions of the Covenant which we must observe? So *Isay* 56.4,5. *Thus saith the Lord to the Eunuches that keep my Sabboth, and take hold of my Covenant: Even unto them will I give in mine house, and within my wals a place and a name better then of sonnes and of daughters, I will give them an everlasting name that shall not be cut off.*

2. *It will make for our peace and comfort.* Conscience tels us we should keep Covenant with God, that tyes and moves to duty: Now if we endeavour to doe it truly, sincerely, universally and constantly, conscience cannot but justifie, speake peace, and so affourd comfort, Psal.119.165. *Great peace have they that keep thy Law, and nothing shall offend them*, Gal.6.16.

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As many as walke according to this rule peace be on them, and mercy. If we willingly breake Covenant, conſcience (though it may for a time lye quiet and ſecure, being lulled aſleep, &c. yet it) will cry out, and then no peace, no comfort to the wicked, ſaith God, *Iſa.*57.21.

3. *It will be for our ſafety.* While we are with God and for God, God will be for us, *and if God be with us who can be againſt us?* Rom.8.31. God will be his protection who keeps Covenant with him. Maſters that have but a ſparke of goodneſſe in them, will protect and maintaine their ſervants in all their lawfull undertakings for them. Why? becauſe they are their ſervants in covenant with them: ſo God will protect all his ſervants in all their doings, according to his will, and at his command, becauſe they are in covenant with him. He that hath the Kings protection is kept ſafe from many arreſt: ſo he that keeps covenant with God hath his protection, and thereby is kept ſafe from wicked men, ſinne, Satan, death and Hell, that none of them can truly hurt him, but rather their rage and endeavour ſhall turne to Gods praiſe and his childrens good.

4. If we keep Covenant with God, *then God will bleſſe and proſper us.* We ſee it in this very Text, *Keep therefore, ---- that ye may proſper in all that ye doe.* So *Deut.*7.12,13. *Wherefore it ſhall come to paſſe, if ye hearken to theſe judgements, and keep and doe them, that the Lord ſhall keep unto thee the Covenant, and the mercy which he ſware unto thy fathers, and he will love thee, bleſſe thee, and multiply thee, he will alſo bleſſe the fruit of thy Wombe, and the fruit of thy land, thy corne and thy wine and thine oyle, the increaſe of thy Kine, and the flocks of thy Sheep ---- and thou ſhalt be bleſſed above all people.* So *Levit.*26.3. to 13. and *Deutr.*28.1. to 15. view them over, there are great things promiſed, outward bleſſings to them that keep Covenant with God. Excellent alſo is that place, Deut.4.40. *Thou ſhalt keep his Statutes and his Commandements* (ſaith *Moſes*) *That it may goe well with thee, and with thy children after thee,* &c. Pſal.103.17,18. *The mercy of the Lord is from everlaſting to everlaſting* (from everlaſting predeſtination to everlaſting glorification) but upon whom? *upon them that feare him,*

him, to them that keep his Covenant, and to thoſe that remember his Commandements to doe them. Brethren, here are great things promiſed, and we all deſire to have them, to live and proſper, and be ever bleſſed, why, here is the way to keep Covenant with God, me thinks all this ſhould much inflame the worldly mans affections to enter into, and keep Covenant with God, ſeeing ſuch things are promiſed to them that doe ſo.

5. *If We keep Covenant with God, then God will keep Covenant with us:* If we faulter with God, and breake Covenant with him, then will he breake Covenant with us, and moſt juſtly may he doe ſo, Deut.7.12. *It ſhall come to paſſe, if ye will hearken to theſe ſtatutes and judgements* (the Articles of the Covenant on our part to God) *and keep and doe them: That then the Lord thy God ſhall keep unto thee the Covenant, and the mercy which he ſware unto thy fathers,* Deut.8.18. *Thou ſhalt remember the Lord thy God* (what is it to remember God, but to thinke of our Covenant of obedience to him, and doe it? and marke what followes) *That he may eſtabliſh his Covenant which he ſware unto thy fathers.* So pſal.25.10. *All the paths of the Lord are mercy and truth,* i.e. all the paſſages of his providence are out of love, for good, and ſhall certainly be made good, be performed; but to whom? *to ſuch as keep his Covenant and his Teſtimonies.* Brethren, would you have God to keep Covenant with you? then ſee that you keep Covenant with him.

6. *Know that Whoſoever* doth keep Covenant with God, them will God owne for his peculiar ones, Exod.19.5,6. *Now therefore if you will obey my voice indeed, and keep my Covenant, then ſhall ye be a peculiar people to me above all people.* Beloved, this is a great matter that God here promiſes, That if we will indeed keep Covenant with him, then we ſhall be his peculiar ones, as much beloved, as highly eſteemed of God, as a moſt choice treaſure is of men, that God, the great God of Heaven and Earth ſhould ſo love, eſteeme and account of a man, a poore, weake, mortall, ſinfull man, this is wonderfull; yet this you ſee he promiſeth to all that keep Covenant with him.

7. *And for the future God promiſes great matters,* and will certainly make them all good to all thoſe that keep Covenant with him; they ſhall have Heaven, life eternall, immediate commu-

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munion with and a full fruition of himselfe, who is the only al-sufficient, independent good. We have his owne word for it, *Lev.*26.11,12.and he cannot deny himselfe ; *Therefore a faithfull* man, that keeps Covenant with God, is a happy man, a rich man indeed ; not so much in *re*, as in *spe*, in a present possession, as in future reversion, and sure promises ; God himselfe, Christ, Heaven, glory, life eternall, all is his : If a man have a bond of a hundred or a thousand pounds from sure men, we say and that truly, he is so rich : so a faithfull godly man is as rich as the promises, Heaven and eternall life, yea God and Christ, and all is his ; and therefore he cannot but be most happy, who doth now in part, and shall fully enjoy him who is all in all. If a man had all the creatures, all the glory, pleasure and comforts of them all ; yet that all were nothing in comparison of God, all without him could not content the minde of man, but God himselfe will fully satisfie it, which results from all the former.

8. *It will also be a point of wisedome* to keep Covenant with God, Deut.4.5,6 *Behold I have taught you Statutes and Judgements* (the Articles of the Covenant betwixt God and us) *keep therfore and do them, for this is your Wisdome and your understanding in the sight of the Nations*, &c. Ἐπαγγελία δὶ εὐχῆς γινομένη τέλος λαμβάνετο δὶ ἔργου, ἀφρόνων δ' ἴδιον τὸ ἀποβλήτους εἶναι, saith a* Father. Let a promise made by a vow or Covenant be perfected by performance; for it is the part of fooles to faile. Oh ! my brethren, how should the consideration of this so great and manifold good inflame our hearts to this duty. That is the 4th. motive, the benefit. *Greg. Nazian. Orat.* 53.

Fifthly, *on the other side, thinke of the great evils that will follow upon the wilfull breach of Covenant with God.* God is greatly dishonoured, Religion, the peace, safety and welfare of the Land is extreamely endangered, according to the greatnesse and generallity of this sinne ; for if *one sinner destroyeth much good*, what will a multitude, a million doe ? beside the privation of all that personall good fore-mentioned, and the positive displeasure and evils which God inflicts on Covenant-breakers, which oftentimes lights heavy on men in this world, in their name, estates, bodies, consciences. See *Lev.*26.15.&c. and *Deut.* 28.15. to 68. there are 54. verses together of dreadfull plagues that God denounceth against Covenant-breakers, one of which

well ſet on by the hand of the Almighty is enough to breake the heart of the ſtouteſt ſinner, *Jerem.* 11. 2, 3. ſaith God, *Heare ye the words of this Covenant: Thus ſaith the Lord, curſed bee the man that obeyeth not the words of this Covenant.*

Neither doth breach of Covenant with God alwayes bring evill upon a mans ſelfe only, but upon others alſo many times, take one inſtance, 2 *Sam.* 21. becauſe *Saul* brake the Covenant which *Joſhuah* and *Iſrael* made with the *Gibeonites* at their firſt comming into *Canaan*; therefore God brought on all *Iſrael* a famine in the dayes of *David* for three yeares together. There are divers things remarkeable here, as 1. This Covenant was made not with *Iſrael*, Gods owne people, but with the *Gibeonites*, who were otherwiſe deſigned to deſtruction with the reſt of the *Canaanites*. 2. It was not made in *Sauls* owne perſon, but by his Predeceſſor; and that 3. above three hundred and eighty yeares before *Saul* came to the Kingdome. 4. It was with a good intention in *Saul*, and out of his zeale for the children of *Iſrael* and *Judah*, v. 2. Yet God plagued all *Iſrael* and *Judah* with a famine for that breach of Covenant, no leſſe then 3. yeares, yeare after yeare. The inference from hence is eaſie, that every one may ſee what a grievous thing it is to breake Covenant with God. Conſider all theſe things, weigh and ponder them well and ſeriouſly, and the Lord worke them on your hearts, and make them effectuall to quicken you and mee to this duty.

Directions to further us in the duty.

2. *Now if there be any ſoule* (that having entred into Covenant with God lately, and all that have formerly done it in Baptiſme) who unfainedly deſires and reſolves to keep Covenant with God, let him hearken to theſe directions following, which may through the bleſſing of God not a little further him in the performance of this duty.

1. *Reſolve upon it that it is a duty, and it muſt be done*, Covenants muſt be kept, and that you will ſet about it, and are reſolved to doe it; Reſolution will carry a man on far, and help much as in all worldly undertakings, ſo in ſpirituall, and where a man is not reſolved to goe on, every little matter will take him off. That is the firſt.

2. *Rid*

2. *Rid the heart of all it's baſe luſts,* eſpecially of it's boſome luſts, laoour to empty the ſoule of them. Our luſts are like unto *Sampſons* lockes, all the while *Sampſons* lockes were on, no bonds would hold him; but when they were cut off he could eaſily be bound: ſo here while our ſtrong luſts remaine in our hearts, no bonds, no promiſes or Covenants will hold us in obedience to God. You may ſee this in the Jewes, *Jerem.*42. 1,2,3. They came to the Prophet, deſired him to aske counſell of God for them, what he will have them to doe, and they promiſe very ſolemnely to doe it, *ver.*5. and 6. They ſaid to *Jeremy, The Lord be a true and faithfull Witneſſe betweene us, if we doe not according to all things for the which the Lord thy God ſhall ſend thee to us, Whether it be good, or Whether it be evill, we will obey the voice of the Lord our God, to Whom we ſend thee,* and they adde a ſtrong reaſon alſo why they will doe ſo, *that it may be Well With us When we obey the voice of the Lord our God.* Yet there was a boſome luſt in their hearts, and therefore when the Prophet from the Lord told them what they ſhould doe that it might be well with them, they fall off, all their former ſolemne proteſtation would not hold, chap.43. 2,3. *Therefore* labour to rid the heart of all baſe luſts, that like a falſe byas in a bowle will draw aſide from Gods Commandements.

3. *Know Where the power both* to be rid of boſome luſts that hinder, and to keep Covenant with God is, *and ſeeke it there* where it is to be had, and that is in Jeſus Chriſt, all our ſtrength is in him, there is no *power in our ſelves, not ſo much as to thinke a good thought of our ſelves as of our ſelves,* 2 Cor.3.5. *God is the ſtrength of his people,* Pſal.28.8. and 37.39. *and he will give ſtrength unto them,* Pſal.29.11. and 68.35. All the grace we have is from Chriſt by his Spirit, and all the obedience we doe is by vertue of his grace in us, inabling us: As at firſt, all the ſtrength we ſhould have had, had *Adam* and we ſtood in him, was to be derived from him the firſt *Adam*: ſo now all the ſtrength a Chriſtian hath to doe God any ſervice is from Jeſus Chriſt the ſecond *Adam,* by vertue of a new Covenant made with us in him. It is not enough to binde a mans ſelfe in a bond of a hundred or a thouſand pounds, the bond will not pay the debt,

debt, or inable the obliged to doe it, there muſt be a ſtocke of mony, a power and way to raiſe it, or it will never be done: ſo here, now all our ſtrength is in Chriſt; and therefore as *Joſephs* brethren in their want, went to *Joſeph* the Lord of *Egypt*, ſo we muſt goe to Jeſus the Lord of the Church.

This is his Office, he is the Prophet and King of his Church; a Prophet to teach us, and a King to rule in our hearts by his Spirit, to ſubdue ſinne and inable to holineſſe; therefore *he hath received gifts to give unto men*, Pſal.68.18. and Epheſ.4.8. Therefore if diſordered luſts ſtirre in the ſoule goe to Chriſt the King; as when there are diſordered perſons in a Kingdome, we goe to the Magiſtrate to puniſh and curbe them, ſo goe to Chriſt for power againſt them, and for power to doe duty, to keep Covenant.

And as you looke to Chriſts Office with an eye of faith, *ſo preſſe him with his promiſe*, he hath promiſed to ſubdue our enemies, ſinne and Satan, and to inable his to doe valiantly, and his promiſe is confirmed by an oath, *Heb.*6.17,18. and 7.20. therefore feare not to ſpeed.

4. *Exerciſe the abilities you have received already*, and they will increaſe and grow greater, as we uſe to ſay, uſe leggs and have leggs, uſe ſtrength and have ſtrength: ſo uſe that little ability you have from him, and God will give more. *To him that hath ſhall be given*, Mat.25.29. Doe as well as you can, *actus intendit habitum ſi nervoſè fit*, the act increaſeth the habit and ficulty of doing, if the power we have be put out in acting. I ſay therefore to you as *David* to *Solomon*, 1 Chron.22.16. *Ariſe and be doing, and the Lord will be with you.* *Aquinas.*

5. *Get ſtrong reaſons for God againſt ſinne, Satan* &c. for the true Religion againſt Popery and Popiſh Innovations, &c. for unleſſe the judgement be clearly convinced, the heart will never come fully off, and much leſſe goe on evenly and conſtantly in the duty; and therefore get ſtrong reaſons why God muſt be beleeved, loved, feared, obeyed above all: ſo why ſinne muſt be left and abhorred, why this Religion muſt be embraced, profeſſed, practiſed, juſtified, defended, and not Papiſtry, or any other Religion, and ſo for all other things proteſted.

6. *Renew your graces*, as faith, repentance, and love often

1. *Faith*,

1. *Faith*, for ever the ſoule finds it true by experience, that as faith increaſeth or declineth, ſo doth obedience.

2. *Renew Repentance*, or ſorrow for ſinne and former failings, often: To ſinne once is too often, but to repent, ſorrow for it many times is little enough; The oftner we renew our repentance and ſorrow for our failings and breaches of Covenant, the greater will be our ſorrow, and the more our care to keep Covenant, and feare to offend for the future.

3. *Renew alſo your love to God and Jeſus Chriſt*: The more love to God and goodneſſe, the more ſtrength and readineſſe in the ſoule to obey God.

7. *Set up a ſpirituall Watch* in the ſoule over thine owne heart, eſpecially againſt the luſts to which thou art moſt prone, that the deceitfull heart and luſts draw it not aſide out of the way of Gods Commandements. Every man hath a deceitfull and diſſembling heart, that is ever ready to diſſemble with God and deceive it ſelfe: If any man hath a better thought of himſelfe, he is ſo much the worſe for that thought; and therefore have an eye to the Covenant, and looke to thine owne heart alſo, that it deceive thee not, and cauſe thee to behave thy ſelfe falſly in thy Covenant. Jer. 17.9. & 42.3.4,6,7. with 43.2,3.

8. *Keep under a powerfull Miniſtery and be frequent in the uſe of all Gods Ordinances and religious duties.* It is the means God hath appointed to keep men in the good way of obedience to Gods Commandements. In 2 *Chron.* 15. we reade that every thing was out of order, and there was no regard of the Law of God or man, and the reaſon is, ver. 3. *becauſe* Iſrael *was without a teaching Prieſt* (dumbe S. *Johns*, it may be, they had enough) but there was no teaching miniſtery, to inſtruct, direct and exhort them to duty, and as Gods inſtrument to convey grace by his Ordinances, to inable them to obey God; for the teaching Miniſter is an inſtrument, by whoſe labours in the word, God is pleaſed to worke grace in the hearts of his people, whereby they are inabled to duty.

The Miniſtery of the Word, reading the Scriptures, prayer, &c. are the food of the ſoule. Now he that will labour or be able to worke muſt eate: ſo he that will have ſtrength to doe duties acceptably and keep Covenant with God, muſt be frequent

quent in the uſe of Gods Ordinances: The ſoule muſt feed on this bread of life; and therefore brethren that you may be inabled to doe the Lords worke, and keep touch with God, live under a powerfull Miniſtery, and be conſtant and conſcionable in the uſe of it and all other meanes of grace. Let me exhort you as the Angell did *Elias*, *Up and eat*, ſo doe you feed with favour and delight upon the Word, Sacraments, &c.

9. *Minde your ſelves often of the Covenant*, thinke ſeriouſly with your ſelves what you have done, and how deeply you have engaged your ſelves to God, and worke it on your hearts, that it may take a deep impreſſion on your ſpirits, that it may never be forgotten; for if it be forgotten (though never ſo ſolemnely made) it will be broken; Therefore brethren minde your ſelves of your duty, and often remember one another, exhort one another. This will be of good uſe alſo: Men keep in minde their Rent-dayes, dayes of payment, and will ſometimes put others in minde alſo, leaſt they miſſe and forfeit; and ſo ſhould we doe, leaſt we looſe the benefit of our Covenant. Heb 3. 13.

Laſtly, *pray often and earneſtly*, and get others to pray for you alſo, and pray one for another. So did *David* for himſelfe, *Pſal.* 86. 11. *Teach me thy way, O Lord, I will walke in thy truth; unite my heart to feare thy Name.* And *Pſalme* 119. 36. *Incline my heart unto thy Teſtimonies.* So verſe 80. and 143. Alſo for others, 1 *Chron.* 29. when he ſaw a great willingneſſe in the peoples ſpirits, hee prayes, verſe 18. *O Lord God of* Abraham, Iſaac, *and of* Iſrael *our Fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their hearts unto thee.* So pray I alſo for you, even for every one that hath ſome good reſolutions, and is in his heart purpoſed to keep Covenant with God. The Lord keepe this for ever in the imagination of the thoughts of your hearts, and prepare your hearts to him. This God hath promiſed, *Jer.* 32. 39, 40. *Ezek.* 36. 27. there is great ground for prayer. *Now* we know that faithfull prayer will availe much if it be fervent, *James* 5. 16. the promiſe is made to it, and it is the worke of Gods owne Spirit

rit, and God cannot but heare the requeſt of his owne Spirit put up according to his will. I end all with that of King *David* to *Salomon*, 1 Chron. 22. 16. *Ariſe, and be doing, and the Lord will be with you.* And that of the Apoſtle, *Be not weary of well-doing; for in due time ye ſhall reape, if ye faint not.* Amen.

***

FINIS.

4.

THE POPES BRIEFE OR Bull of Diſpenſation,

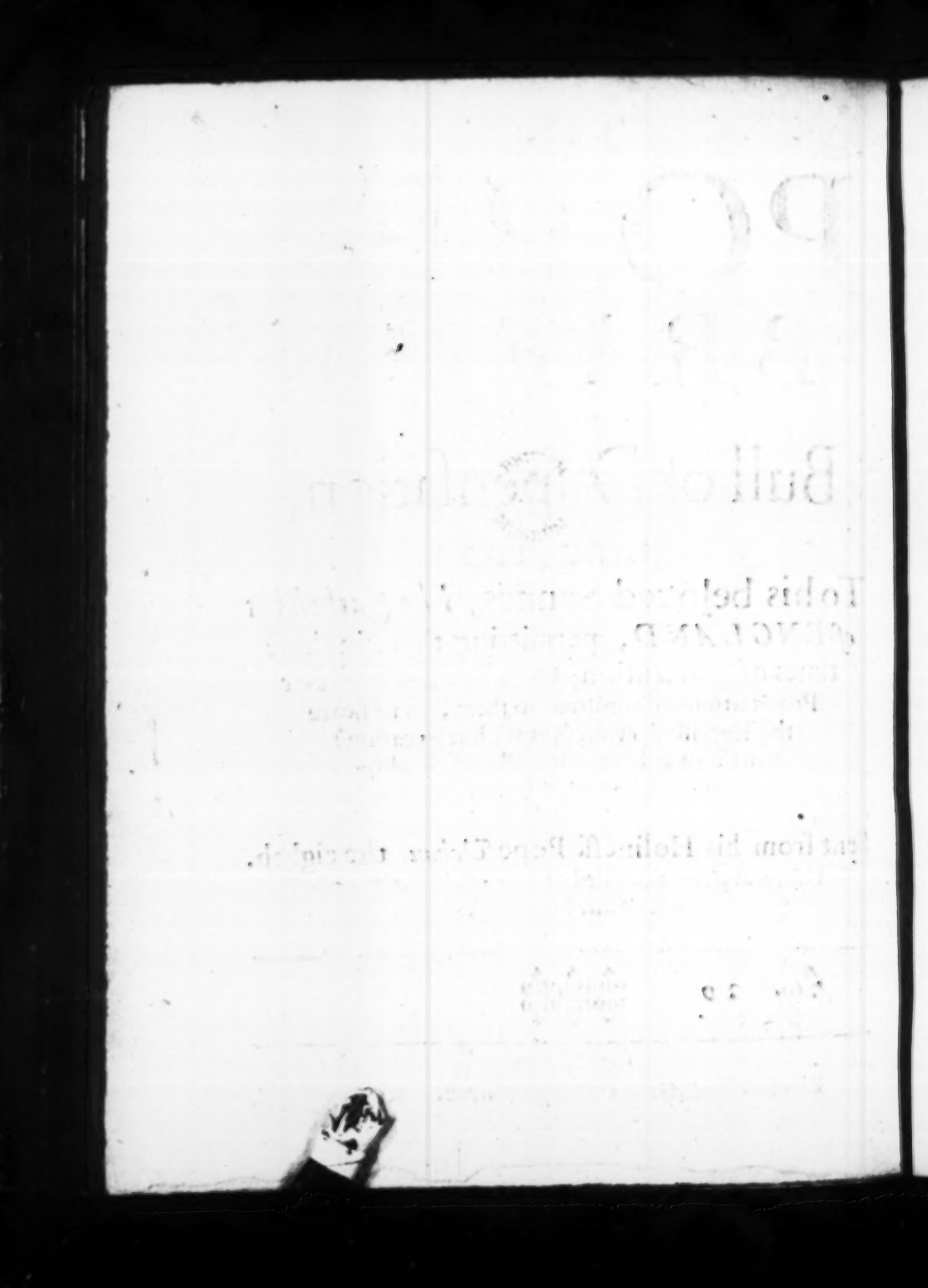
DIRECTED

To his beloved Sonnes, *The Catholikes of ENGLAND*, permitting them in theſe times of perſecution, to take all Oathes or Proteſtations adminiſtred to them, or to heare the Engliſh Service, (yet with reſervation) that they may be capable of Places of imployment and command; And thereby advance the Catholique cauſe.

Sent from his Holineſſe Pope *Urban* the eighth.
Dated at *Rome* the third of *Feb*, 1642. in the 19th. yeere of his Popedome.

Aug: 20

LONDON,
Printed by *E.G.* for *George Hulton*. 1642.



Pope *URBAN* the 8th. Servant to the Servants of GOD,

To our beloved Sonnes, the Catholiques *of* England, *health and Apoſtolique benediction.*

HE that dwelleth in the higheſt Heavens, to whom was committed all power both in Heaven and in earth, delivered his one and onely Catholique and Apoſtolique Church, without which there is no ſalvation, to be governed by one alone upon earth, to wit, *Peter* Prince of the Apoſtles, and his ſucceſſor the Biſhop of *Rome*: him alone he hath ordained over all Nations to govern, command, and forbid, to plucke up, to deſtroy, to ſcatter, diſperſe, plant, and build up. In the undergoing of which charge we being cald by the goodneſſe of God to ſit in the helme of the Church, doe intermit no labour indevouring with all diligence the unity it ſelfe, and the Catholique religion, (which the Author of the ſame, for our correction, and the tryall of the faith of his ſervants, hath ſuffered (contrary to our late hopes) to be ſhaken with ſo great ſtormes as now are impendent.) which requireth the preſent ayd and beſt skill of the Pilat, to uſe all policie to prevent ruine, and induſtry to preſerve the Catholique Religion. But the number of wicked perſons is now grown ſo powerfull in this peſtilent aſſembly, that there is no place in the World which they will not endeavour to corrupt with their wicked doctrine. We therefore out of the fulneſſe of our Apoſtolique

ſtolique power doe hereby permit you (inevitable neceſſi-
ty compelling it) to heare their Engliſh ſervice, and to take
all thoſe Oathes and Proteſtations already made, or any
other Oath, Vow, or proteſtation their art or mallice can
invent (for the ſifting & tryall of the faithfull) but with ſuch
caution and reſervation as the reverend Fathers of the So-
ciety of Jeſu have heretofore in ſuch caſes inſtructed you,
well knowing that generall rule, that whatſoever condition
or thing be extorted from men in time of imminent danger of
death, or hard imprisonment, binds not but is voyd in law,
whenſoever the oppreſſed party hath opportunity & power
to declare it was to extorted, the lives of many our ſonnes
ſhall hereby be preſerved for the greater advancement of
the Catholique religion, when it ſhall pleaſe the Author of
peace to put an end to theſe perſecutions. Hereby you ſhall
avoyd all thoſe cruell lawes, made, or to be made againſt
you; hereby you ſhall be enabled to performe much ac-
ceptable ſervice for the moſt excellent King, againſt his
peſtilent and rebellious ſubjects, and declare your ſelves
his beſt and moſt faithfull loyall ſubjects; which if you can-
not expreſſe actively by doing, then doe it paſſively by
ſuffering; and conſider that earthly happineſſe is not al-
waies the benefit of Heaven, and the reward of piety, for
the Church ſeeing the peace of ſinners, hath often found
by proofe, that the power of mortals is the ſtipend of im-
piety, wherefore we preferre the chains of martyrs before
the ſpoyles of the triumphant; and the King eternall pro-
miſeth heavenly principalities not to them that trample the
law under their proud feet, but to thoſe that ſuffer perſecu-
tion for righteouſneſſe ſake. This truth derived out of the
treaſures of antiquity into the earth, the Apoſtle conſide-
ring, did not onely not caſt away his hope but was ſuper-
aboundantly joyfull in all the tribulation of the faithfull;
for they that are accounted worthy of reproaches for the

Name

Name of Jesu, those seem to possesse the hill of Exchange of Gods love, and abound with that price wherewith they purchase the Diademe of eternity; indeed we had rather (being mindfull of humane frailty) that glory and riches were in the Tabernacles of the righteous, but when we contemplate your miseries, beloved sonnes, we put so much confidence in your vertue, and Christs defence, that we dare congratulate unto you plenty of triumphs. The Church well hoped indeed, that the mind of the most excellent King, who of a Catholique wife wishes to beget heires that might rule his country, Kingdomes, being mollified by the sighes of his wives & piety, would permit the dowry of royall wedlocke to be the liberty of faith: but now the *vowes* and *counsels* of your enemies are feared; and, whereas the Orthodox Religion is Crowned with a Royall Diadem in the most excellent Queen, yet there are not wanting those, which dare threaten imprisonment and punishments to our sonnes. We beleeve there are among you those, who desire to carry about in your owne bodies the mortification of Jesu Christ, and would contemn the blandishments of pleasure and titles of ambition, in comparison of the butchery of Hangmen, and ignominy of bonds; yet if any be there who are possessed with a desire of the present Church, we desire they should take notice that the Pontifician charity is wondrously solicitous of their safety. No one duty is of us omitted, which may convert the menacing cloud of the growing tempest into a calme of consolation: yet if hell enlarge her mouth and mortall cruelty thirst after the blood of Martyrs, ye ought to be armed with the invincible buckler of a good resolution, and meditate of *Heaven* in the *prison*, of a *Crown* on the *racke*, of *immortality* in *death*. Among the British rockes of shipwrack religion, Christs Crosse hath been a plank, and hath brought you to the haven of your desire. This Crosse

you muſt imbrace, by vertue whereof the bitterneſſe of puniſhment is ſweetned. Conſider beloved ſonnes in what ſtation ye ſtand, and to whoſe eyes ye are made a ſpectacle; the Angelicall Legions do flutter about you, which receive in their golden Viols the deſires of the faithfull, and preſent them at the ſanctuary of the mercy of the omnipotent. Heaven gates bring ſet open, Chriſt not only a beholder, but a rewarder, ſhews you the ſacred triumphs of your Citizens, whom purpled in their owne blood, *England* hath brought into the heavenly aſſemblies, the anxious prayers of the mournfull Church deſire of God for you the ſpirit of charity, Fortitude, and Policy, The councels of the Apoſtolique Senate, and the prayers of Chriſtendome, take care of your ſafety. In ſo large a Theater of Heaven and earth what height of a Triumphant mind becomes it you to have in you? The counſels of your predeceſſors have been in the like jeopardy, the lights of the holy Ghoſt, and the Armour of light be your wiſe Oracles, and your actions the examples of policy and fortitude, and when violence proceedeth ſo farre as to compell you to heare their Service, and take thoſe pernicious Oathes, remember that your prayer is heard in the whole aſſembly of Angels, beholding you, and let your tongue cleave to your gums before you cauſe the authority of bleſſed *Peter* to be in your hearts and obedience any whit hereby diminiſhed; for that is not all that fidelity be kept unto the King, but that the ſacred Scepter of the Catholique Church be wrung from the Vicar of God Almighty, That which our predeceſſor *Paul* the fifth of bleſſed memory in ſo grave a deliberation decreed, that ought ye altogether to obſerve as the decree of truth. Be loved ſonnes, this tribute, due to the prince of the Apoſtles, no threats of men or flatteries ought at any time to extort from you abſolutely; they that perſwade you otherwiſe they propheſie unto you a lying viſion and fraudulent

lent divination, for ſooner ought the ſword of the mighty to take away from a Chriſtian man his life then his faith, yea if an Angell from Heaven teach you otherwiſe, then the Apoſtolique faith, let him be accurſed. We in the meane time will intreate the Father of lights, that he ſuffer not the heart of the Engliſh King any longer to be blinded, who ſhall certainly learne how great credit is to be given to the Catholique Subjects, in thoſe things which you may without theſe oathes promiſe. But that your vertue may be found more precious then gold which is tryed in the fire, teach that Kingdom, that there is not ſuch force in the cruelty of enemies, that it is able to extinguiſh the eternall fire of charity in your hearts Pray for them that perſecute you; humility, patience, concord, faſting prayer, are your weapons, which in the cruell conflict you ought to draw forth, that the Palmes of celeſtiall triumph may flouriſh in your hands; for ſeeing bleſſed *Peter* was forbidden to ſmite with the ſword the cruell aſſaylants of Chriſt, we exhort you having the preſent good of the Church before our eyes, that in the meane time ye thinke the thoughts of peace, and that ye pray for eternall life even for the King, while he takes away your mortall life. So muſt the Souldiers of Chriſt make warre under the banner of the Croſſe, the mouth of them that ſpeake wicked things ſhall be confounded, ſeeing ye know not to hate thoſe who torment you; but the Lord who is able to turne your ſorrow into joy, ſhall be at your right hand, that you be not moved, and may not forget his teſtament wherein he hath bequeathed the inheritance of the Kingdome of Heaven to his imitators. Let us imbrace you in the armes of Apoſtolique charity, Beloved ſons, to whom we promiſe the fathers patrocinie, and moſt lovingly beſtow our benediction.

Given at Rome, *at S* Peters *under the Signet of the Fiſher*, 3. *Feb.* 1641. *the* 19. *yeer of our Popedome.*

To

To the Reader.

READER, *I have for honeſt ends converſed ſomewhat familiarly of late with ſome very active Papiſts, and in* May *laſt, learnt there was a Bull of diſpenſation come over, but by reaſon the Prieſts were ſcattered it could not be ſo diſperſed as they deſired; afterward one of them read it to me, at laſt lent me a Copy, which I tranſcribed, and here thou haſt. How readily they have yeelded obedience to his Vn-holineſſe, let theſe times witneſſe, & what ſervice thereby they have done, and may doe toward the ſupport of their Babel-religion, is too apparent, if we conſider the great number of Popiſh Juſtices put into Commiſſion lately, and how ſond a thing it is to now make the Oath of Allegiance and Supremacy the touch-ſtone to try a Papiſt, whereas they have liberty by the benefit of their hel-bred equivocation to take not onely them, but any other that can be deviſed. This is the generall rule by which you may know a Papiſt. Who ever was one in the laſt yeere of the Raigne of* William *of* Canterbury, *though he ſweare, goe to Church, nay talke againſt popery, yet in heart he is one ſtill. Vale, And take heed.*

FINIS.

THE

Parliaments Reſolution,

Concerning the

KINGS PROCLAMATION

For ſetting up His Standard.

Reſolved on by the Houſe of Commons, and by them ſent up to the Houſe of Peeres, *Aug.* 28. 1642.

Where after ſome time ſpent in debate thereof, they gave their aſſents thereto, and Ordered that it ſhould be publiſhed to the Subjects of *England*.

Jo. Browne Cler. Parl.

WITH

The apprehending of the Lord *Wentworth* neere *Portſmouth*.

LIKEWISE

Exceeding joyfull Newes from *Berkſhire*, declaring a Famous Victory obtained by Colonell *Hambden* againſt the Earle of *Berkſhire* and the Lord *Lovelace*, *Auguſt* 18. who after ſome Fight, took the ſaid Lords priſoners.

Ordered that this be printed and publiſhed,
Hen. Elſing, Cler. Parl. D. Com.

Auguſt 22. Printed for *J. Horton.*

EXCEEDING

Joyfull News from both the Honourable Houſes of PARLIAMENT.

ON Tueſday laſt there was a joyfull Meſſage delivered to the Houſe of Commons it being filled with extraordinary happy tydings, which conſiſted of theſe particulars following, (*viz.*)

That information was given unto the Commons Houſe of Parliament, of the

proceedings of Colonell *Sands* in *Kent*, which ſaid Colonell brought to *London* five Waine loads of Armes and Ammunition which he had taken in the Earle of *Dorſets* houſe at *Sinock* in the ſaid County of Kent, with great ſtore of plate and money that he alſo tooke at the ſaid place, which was laid there with an intent (as it is ſuppoſed) to be uſed againſt the Parliament, the which Ammunition hath beene a long time gathering together, it belonging to divers of the Gentry of that County that are ill affected to the Parliament; which tydings being acquainted, the Houſes with all ſpeed Ordered that it ſhould be laid in *Guild-Hall*.

It was alſo certified to both Houſes by Letters from that County, that divers Gentlemen being of the Malignant partie, had endeavoured to ſtirre up diſſention in that County, and ſtrove by all poſſible meanes to draw the affection of

the

the people from the Parliament, being much discontented that the Parliament had seized on the Armes and Ammunition that were found at the Earl of *Dorsets* house at *Synock*, pretending that the County was much disabled thereby to defend it selfe against any forreigne enemy, although the same Gentry at the great Assizes of that County, declared that there was no cause of feare that any forraigne enemy would assault them.

Whereupon after some time of Debate the Houses ordered and resolved, that two Troops of Horse more should goe into that County, for the safety and security thereof; they having also seriously considered the Resolution of His Majesty for the setting up of his Standard, after some time spent therein, it was referred to a Committee to consider of, and to make report to the House concerning the same; the said Committee was also appointed to draw up a Declaration

ration to be published to the Kingdome to declare to the Subjects the legall proceedings of the Parliament, and the illegallity of the said Proclamation, and the violent prosecution of the Commission of Array, which they all concluded in one voyce and resolved to doe, and having spent the greatest part of the day therein, but before their rising there was information brought to both Houses, That Colonell *Hambden* and Colonell *Goodwin* had taken the Earle of *Berkeshire* and Sir *Robert Dorman*, and one more that was a Gentleman of quality at *Wallington* in the County of *Oxford*, which were come thither with an intent to seize upon the Magazine of that part of the County, it being laid in the said said Towne, and that they were also resolved to execute the Commission of Array, and had sent out Warrants to *Reading* and divers other places for the same purpose, but before they could bring

bring their designes to perfection their passage was stopped; for the aforesaid Colonels having intelligence of their intentions, raised a number of men, and marched towards the said persons, where comming to them, they began to stand in opposition against them, but all was in vaine, for Colonell *Goodwin* and Colonell *Hambden* strove, obtained the Victory, and immediately tooke them prisoners and sent them up to the Honourable Court of Parliament, who after some examination they were sent prisoners to the Tower; And again the Earle of *Berkshire* was appointed to attend the House the next day, which he did accordingly, but was again sent to the Tower. The Earle of *Holland* is also gone into *Berkshire* for the safety and security of the said County.

Infor-

Information was this day given to the House by a Gentleman that came from *Portsmouth*, that there is great possibility in taking the Towne within a short time, and that on Tuesday last at night a Boat was discerned going out of the Towne; whereupon two long Boates lanched forth to meet it, when they came to it, they demanded what they had in the said Boat, and it was answered, that there was nothing in it but some goods of House-hold stuffe and old lumber which was a poore mans in the Towne, that had leave given him to goe out of the Towne, but the Souldiers being not so answered, did search the boat, and found a brave Cavaleere lying very close betweene two Feather Beds, which they censured to be the Lord *Wen.* and he was carried neere to those parts to be examined, and to take further order concerning him.

Ordered to be forthwith Printed and published.

Hen. Elsynge, Cler. Par. D. C.

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To

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A

LETTER

SENT

To a worthy Member of the House

OF

COMMONS,

Concerning

The Lord Shandois

Coming to CISSETER

To Execute the

COMMISSION

OF

ARRAY.

READ in the House of Commons, and Ordered to be forthwith Printed. *H. Elsynge, Cler. Parl. D. Com.*

London, Printed by *L. N.* and *I. F.* for *Edward Husbands* and *John Franck*, and are to be sold at their shops in the middle Temple, and the Kings-head in Fleetstreet. *August* 22. 1642.

LETTER

A LETTER Sent To a VVorthy Member of the Houſe OF COMMONS.

Worthy SIR,

WEe are bold to preſent you with the paſſage of buſineſſe, yeſterday at *Ciſſeter* in our County of *Gloceſter*, my Lord Shandois having laſt weeke ſent ſeverall Letters to divers of the principall of the Gentlemen of our County to give him a meeting

then and there, our Country-men and the Voluntiers got notice of it, and apprehending that he came to execute the Commiſſion of Array, there came at leaſt a thouſand Armed men to aſſiſt the Townſmen, who had with poſts and chains fortified the Town to keep out horſe, and they did all purpoſe to keep my Lord out of the Town, if he did not promiſe and proteſt that he did not come to execute the Commiſſion of Array, which he ſolemnly did to divers Gentlemen that met him upon Randcomb-down, and to ſome of the Townſmen, who obſerving that he came not with above thirty perſons, and thoſe no weapons but ſwords, brought notice of it to the Town, and ſo he was admitted in, and after dinner the Juſtices of Peace and other Gentlemen being in conference with my Lord, the Souldiers and Arm'd men came and beſet the houſe where they were, and demanded of my Lord, wherefore, and for what he came thither? he Anſwered that it was onely to confer with the Gentlemen for the peace of the County.

Then they required him to deliver up his Commiſſion of Array unto them, or otherwiſe they would bring him to the Parliament, at length upon meditation and intreat of the Gentlemen, the Souldiers were content to depart; if my Lord would put it under his hand that he would never execute the ſaid Commiſſion,

miſſion, not any others for him in any part of this County, but would oppoſe and hinder it to his power, and that he would maintaine the Power and Priviledge of Parliament, and the Laws and Liberties of the Subjects, with his Life and Fortune, all which, being in extreme fear, he condiſcended unto, and a note being drawn to that purpoſe, My Lord, Sir Robert Tracy, and ſome others put their hands to it, which did in ſome ſort pacifie the Souldiers, yet a great many not herewith content, did proteſt they would bring my Lord to the Parliament, and would not otherwiſe be ſatisfied a great while, yet with very much intreaty, about eleven of the clock at night they departed to their lodgings, intending to ſpeak with my Lord again this morning, but he being ſtill in great fear, was conveyed away on foot very privately by Sir William Maſters and other Gentlemen thorough his houſe, let out a back way and ſo departed, the Souldiers coming to looke for him this morning, and finding him gone, were extreamly enraged, and had like to have pulled down the houſe, took his Coach and drew it themſelves into the Market-place, cutt it and tore it all in pieces; the Gentry and Commons of this County do generally declare themſelves againſt the ſaid Commiſſion.

Believe

Believe me this is a true relation, I was an eye and ear witnesse of it, and the main body of our County resolve to keep their Protestation; not having else at present, I remain

Your obliged to serve you,

Cissetar. the 16th of August. 1642.

John Gifford.

FINIS.

20. Auguſti, 1642.

Read in the Houſe of Commons, and ordered to be forthwith Printed.

Hen. Elſynge, Cler. Parl. D. Com.

Read in the House of Commons, and ordered to be forthwith Printed.

TRVE INTELLIGENCE FROM Lincolne-shire.

Discovered by a Letter to a private Gentleman.

Presented to the view and consideration of the peaceably minded

LONDON,
Printed for W. M. 1642.
August 22.

TRUE
INTELLECTUAL
LIBERTY
Defined and Explained
BY
PRINCE KROPOTKIN

TRUE INTELLIGENCE from Lincolne-shire, discovered in a Letter to a priuate Gentleman.

Sir,

TO cleare you from the misreports of our County of *Lincolne*, I send you this as a true, and unpartiall relation of what hath passed in it since the Kings being here.

The greatest part of the considerable Gentry then grounding their Actions upon the two Houses of Parliament, Voteing the necessity of putting the Kingdome into Posture, and encourraged by their example, did subscribe to maintaine some Horses for three Monethes, to be in redinesse for the defence of His Majesties just Prerogative,

the Proteſtant Religion, the Libertie, and propriety of the Subject, with the juſt Priveledges of Parliament, and peace of this Countie; And have now ſent thoſe Horſes to *Lincolne* (the Ceate of the Countrey) as a guard for thoſe parts, and fitteſt place to give reliefe to and preſent the reſt in peace, which (through Gods bleſsing) might bee effected (were it not for ſome ſtrange inſolencies by men of deſpicable condition) with as great a calme as can be wiſhed, there having been nothing acted, or attempted by any of the Commiſsioners of Array which can be conſtrued a diſturbance, but on the contrary, they have declind the contention for the publique Magazen, which hath beene the firſt blowne ſparke in other Counties. And I am confident their future endavours will bee onely the preſervation of peace within themſelves, in that they reſolve (having thus farre diſcharged their duties both to the King, and the two Houſes of Parliament) not to embarque further by ſending any Forces out of the County to aide either ſide, but as much as in them lies; to indeavour Accom-

commodation, This (being conversant with the professons of them all) I am able knowingly to averre, and withall to give assurance that they would not have drawne their Horses together but for these reasons, which I collected at their debates.

I.

That in so great a County, They would not exercise and make them fit for Service, as in other places; where they meet with conveniency of returning to their houses when called to that duty.

II.

For that some in this County have had Actuall violences offered upon them, by some of Sir *John Hothams* Souldiers; And others have beene threatned to have their Houses burnt by them: insomuch as the People of those Parts that lye upon, and about *Humber*; are in continuall Feares, and readie to leave their dwellings; if they have not the countenance of some little Fort to defend them.

III.

The reine of Government hath beene so slackned, as now it is cut in peeces amongst us, many men

men of desperate Fortunes, and more wicked resolutions live to geather, without the acknowledgment of any Law, so as no Legall presse can be attempted to be served upon them; But they resist it in a Warlike manner, accumulating all maner of Insolencies, by adding to their Rebelion, violences upon mens Houses, goods, and Lands, Burning Stealing, and devastating of them, so as the men of Fortunes had need serve them against such Spirits.

IIII.

This being a Maritine Countie, and so exposed to the impresions of Forces from a broad, as well as to dangerous consequences of Tumults, and Insurrections from within, and not able sodainely to gather any power to resist the one, or suppresse the other (it being so large, and unpeopled a Countrey) there seemes a kinde of necessity (in these times of distraction, and threatning mischeifes) to have some in a continuall readinesse.

V.

Most of the adjacent Counties being full of Souldiers, they may attempt such outrages upon us, as will call for a present rescue and help.

Upon all which the Gentlemen conceive themselves not onely invited, but necessiated, to what they have done, with a hope it will receive good ap-

approbation from all others, that are not ſome way malignants either againſt the King or Parlament, From which number I accquitt you, and (for my owne particular) do wiſh from my Soule, Reformation; or Ruine to him that is not deſirous (by all Iuſt and Honourable wayes,) to advance the Proſperity of both. So concludes and reſts,

Your Freind, and Servant,

Auguſt 15.
1642.

M. P.

FINIS.

FINIS.

VOTES

CONCERNING THE

POST-MASTER.

ALSO

RVLES OF DIRECTION FOR

The Government of Souldiers,

made by Captain DOVVET,

and delivered to his Troopers.

With his Speech for their Obſervance.

LONDON:

Printed for *H: Blunden*, Auguſt 22.

1642.

VOTES

POST MASTER

RULES OF

DIRECTION FOR

The Government of Soldiers

made by Captain D o w a r,

and delivered to his Prooters.

With his Speech for their Observance.

LONDON:

Printed for H: Blunden, August

1 6 4 2.

VOTES.

UPon Mr *Prideaux* Report from the Committee, for the *Poſt-Maſters*, It was reſolved upon the Queſtion, *That the Taking off the ſeverall Letters in this Caſe from the ſeverall Carriers, and the ſeverall reſtraints, impriſonments of* Dover, Chapman, Cotton, *and* Mackcarell, *is againſt the Law and Libertie and freedome of the Subject.*

Reſolved, &c.

That theſe ſeverall perſons ought to have Reparations and Damages, from Sir Iohn Cooke, *and Sir* Francis VVindibanke, *then Secretaries of State, and Maſter* VVitherings *reſpectively.*

Reſolved, &c.

That Sir Iohn Cooke, *Sir* Francis VVindibanke, *and Maſter* VVitherings *are Delinquents.*

AN ORDER MADE BY CAPTAIN *DOWET*, FOR THE GOVERNMENT OF HIS *SOULDIERS*.

GEntlemen, being as it hath pleaſed his Excellencie, the Earl of *Eſſex* Generall, to appoint me to be your Captain. Therefore I humbly deſire you all to do your endeavours to obſerve my Commands; which Command ſhall never be but for the good and ſervice of His Maieſtie, and High Court of *Parliament*, and your own ſafeties, againſt thoſe malignant parties which doth imploy their induſtries to breed diſſention between his Maieſtie and his great Councell, which at length will prove a deſtruction to his people,

people, if God doth not put his hand to the Cauſe. Therefore to render you more capable for this imployment, I have here ſet part of the Rules which you are to obſerve under me.

1 Firſt, That no man ſhall take the Name of the Lord in vain, or any other prophane Oath.

2 That all men ſhall obſerve the Lords day, excepting when you are upon dutie.

3 That no man ſhall be drunk or diſorder himſelf.

4 That no man ſhall bring, or cauſe to be brought, any lewd or uncivill women in his Quarter.

5 That no man ſhall abuſe his fellows by ill language, or ſtroke, or give them the lie.

6 That none ſhall play at Cards or Dice, or any Game which is not lawfull. And if any playes above half a Crown at any game which is lawfull, both winner and looſer ſhall be puniſhed, and the money diſtributed to thoſe that gives notice of their gaming.

7 That every man ſhall give notice to his Officers, what quarrell there is amongſt the Troopers; and in caſe that any knows of the quarrell and doth not hinder it, and give intelligence to the Officers, both quarreller and ſpectator ſhall be puniſhed.

8 That

8 That all men ſhall repair to their lodging after the ſetting of the Watch, which will be performed by the ſound of the Trumpet or the touling of the Bell.

9 That no man upon a March ſhall offer to ſtay behind, or march before the Troop, or go out of his Quarter without licence of the Officers.

10 That no man ſhall offer to ſteal one from another, or any bodie elſe, eſpecially any Tackling belonging to Horſe or Armour.

11 That no man ſhall abate the allowance of his Horſe, or ſell or pawn any of his Armor.

12 That no man ſhall give any uncivill language in the quarters where they lodge, or as they march, eſpecially to a woman or maid.

13 That all men ſhall pay for whatſoever they call for, or have from their Landlord or parts where they are billetted.

14 That none ſhall offer to ſhoot his Piſtoll or Carabine upon exerciſing, eſpecially upon the Watch without command.

15 That all men ſhall give notice to their Officers, if they hear of any that means to fall off from the ſervice.

16 That all men ſhall obey the command of

of the Officers from the higheſt to the loweſt.

17 That every man ſhall take notice that he is bound to do his endeavour to bring to condign puniſhment any that tranſgreſſeth in theſe Articles; And if they know and do not give intelligence of it, they ſhall be as guiltie as the offendours.

Gentlemen, I am confident that he which deſires to do his Countrey ſervice, and expect hereafter to deſerve to be a Commander, ſhall not find this Rule hard to be obſerved; he that is nobly minded ſhall find it eaſie.

One thing more which I deſire of you all is, that you may love one another, for where there is a true love and unity, there is a bleſſing of God: And where there is a bleſſing of God, there can happen no evill.

Secondly, that you be carefull of your horſes and armour; for if you neglect that, you can do no good ſervice.

Thirdly, that you live peaceably with all thoſe that ſtands for King and Parliament; flie diſcentions amongſt your ſelves, and be contented with your pay, and extort upon no man. Flie from vices, and no doubt God ſhall bleſſe

all

all that you shall undertake. And more assure your selves, if you do your endeavours to follow these rules here mentioned, that nothing shall be lacking of my part to do you good, and to further you in it.

If there be any of you that thinks he shall not be able to observe this, and that this is too exact, let him freely speak before his name be lifted, and he shall have free leave to change Troop, and to put himself under the Command of any other Captain.

FINIS

II

9

A DECLARATION Of the LORDS and COMMONS Assembled in PARLAMENT

Whereby the good Subjects of this Kingdome may better discerne their owne danger, and be stirred up with more earnestnesse to Assist the Parliament, in the maintenance of Religion, the common Justice and Liberty of the Kingdome, which seemes to be in no lesse Hazard, then if we had an Army of Irish Rebels in the Bowels of the Land.

Also some Observations and Directions to the Knights, Gentlemen, and other Inhabitants of *Yorkshire*, and other the Northerne Counties.

Die Sabbathi August 20. 1642.

Ordered by the Lords and Commons Assembled in Parliament that this Declaration be forthwith Printed and Published. John Browne Cler. Parliamentor.

August 22. Printed at *London* for *John Wright*. 1642.

A
DECLARATION
Of the
LORDS and COMMONS
Assembled in
PARLIAMENT

A DECLARATION Of The LORDS and COMMONS Assembled in Parliament.

WE the Lords and Commons in Parliament Assembled, have perused, and seriously considered a Letter, sent from many of the principall Knights, Gentlemen, and other Inhabitants, of the County of Yorke, directed to a worthy Knight of that County, being a Member of the House of of Commons, and intended for Information of both Houses of Parliament, concerning his Majesties purpose of raising his Standard at Nottingham; the present state of the Northern parts, and the growing mischiefes and miseries like to overwhelme the whole Kingdome by the great oppressions exercised upon his Majesties Subjects there, and other unlawfull and dangerous Councels and proceedings of those, who under pretence of his Majesties service, are laying the foundation of an Arbitrary and Tyrannical Government, or rather confusion and dissolution, not onely in those parts, but in the whole Kingdome

dome, upon which, and other Informations, we thinke fit to publish and declare some few Observations, whereby the good Subiects of this Kingdome may better discern their owne danger, and be stirred up with more earnestnesse to assist us in the maintenance of Religion, and of the common Iustice and Liberty of the Kingdome, which seemes to be in no lesse hazard, then if we had an Army of the Irish Rebels in the Bowels of the Land.

The first Observation is this, that now it plainly appeares to the world that there was good ground of those feares and Iealousies, so often expressed by both Houses, That his Maiesty intended to make warre against his Parliament, and that the many oaths, Protestations, and Execrations, published in his Maiesties name, disclayming any such purpose of war, were nothing but the devises of those wicked Counsellors about him, that vnder such disguises, and pretentions of peace, they might more closely Arme and prepare themselves for warre, and by violence to suppresse the Parliament and so to make way for the accomplishment of their owne designes for the alteration of Religion and the government of the Kingdome.

The second, that this warre is said to be for the defence of the Protestant Religion, and yet the most diligent Assistants and Promoters of it are Papists, and that corrupt and superstitious part of the Clergy that were running towards Popery, wherein the Papists

pists are so fervent, that they not onely send in Horse and Armes, but the better to qualifie their persons for this present service, many heretofore constant Recusants doe now resort to Church, and takes the oaths of Supremacy and Allegiance, and with what affection they looke upon the Reformed Religion, is evident in the Speeches of those who robbed M. Marwoods House, calling his wife Protestant whore, and Puritane, who being a very vertuous Gentlewoman, and of good quality, onely the hatred of Religion was it that provoaked them to such ignominious language, which by these Popish Cavaliers is prosecuted under the name of Round-Head, as it hath bin by the Prelaticall Clergy, under the name of Puritane.

A third, that Armes are taken from the honest Gentlemen, Yeomen, and Townsmen, and put into the hands of such desperate persons as cannot live, but by Rapine and spoyle.

A fourth, that notwithstanding all the vowes and Protestations, to governe by law which have beene dispersed throughout the Kingdome to blind and deceive the people, the most mischievous principalls of Tyranny are practised that ever were invented, that is, to disarme the middle sort of people, who are the body of the Kingdome, and so maintaine Souldiers by forced contribution, to create a provinciall Government in the North, clearly against the com-

mon Law, and the judgement given in this Parliament, for taking away the Court at *Yorke*, that the contrivers and instruments of these mischiefes for their better strengthning in these designes, are about to ioyne themselves in with an association with other Counties, that directions are given, that such as shall oppose or not ioyne with them, shall be violently plundered and pillaged.

For the prevention of these growing evills and mischiefes, the Lords and Commons doe declare,

That all wel-affected and good Subiects, who shall be plundered, pillaged, and suffer in their estates, by any of the Cavaleers or other Forces raised without consent of Parliament, shall have full reparation of their damages, out of those who have beene actors and Councellours in such Violences, as likewise out of the estates of all such persons in any part of the Kingdome whatsoever, who have withdrawne themselves to *Yorke*, and shall persist to serve the King in this war against the Parliament, by any subscription, contribution, or otherwise have given assistance and countenance to the maintenance thereof.

That it shall be lawfull for any number of persons to ioyne together, and to defend themselvs and others from Rapine and Force; And the Earle of *Essex* Lord Generall of the Forces raised by the Lords and Commons for defence of Religion, and Liberty, and for protection of the oppressed Subiects of this King-

dome, and the Lieutenant of the County of *Yorke* is desired to grant such Commissions for Levying leading and conducting of Forces in the Northern parts, as shall be thought requisite by his Excellency.

And Sir *Iohn Hotham* governour of *Hull*, is required to give all kind of assistance by the Garrison of the Towne, and by furnishing them with such powder, armes, and ammunition as he can spare, and for the better enabling of them in this their necessary defence

It is resolved, that further supplies of armes be sent thither as speedily as may be.

That the Sheriffe of the County of *Yorke*, and the Sheriffes of the adioyning Counties, and all Lieutenants, Deputy Lieutenants, Maiors, Justices of the peace, & others his Maiesties Officers, and loving subiects, be ayding and assisting to them in defence of his Maiesties Subiects from all oppression and violence, with the power of the Counties and Trained-bands.

That it shall be lawfull for any of his Maiesties Subjects, to disarme all Popish Recusants, to seize upon the persons of all such as shall Execute the Illegall Commission of array, or shall be actors and assistants in any of the aforementioned oppressions, and Violences, or shall furnish any Horse, armes, Money, or other ayde or Contribution for the maintenance of this unnaturall warre raised by his Maiestie against his Parliament, and to seize upon their Horses, armes, Money, and other provisions whereby they might be enabled to disturbe the peace of the Kingdome.

FINIS.

FINIS.

K. Scotland. Army of the Parliament

10

THE SCOTS RESOLUTION

Concerning this preſent Expedition.

Expreſſed in the voluntary ſervice of diverſe Scottiſh Commanders, who profered themſelves to the Parliament to ſerve in this Expedition for the King and Parliament, with the Parliaments acceptation of the ſame profer.

ALSO

THE SETTING FORTH

OF { The Lord BROOK, Colonell HAMPDEN, Colonell HOLLIS, Colonell FINES, and Colonell GOODWYN }

To meet the Cavaliers at Warwick, *with about ſix thouſand Horſe and Foot, who are now in their march towards* Whibits.

Alſo the manner of apprehending two Jeſuites in *Covent Garden, Auguſt* 22.

H. Elſynge, Cler. Parl. D. Com.

Printed for *Tho. Edwards. Auguſt* 23. 1642.

THE SCOTS

RESOLUTION

Concerning this present Expedition.

Expressed in the voluntary service of diverse Scottish Commanders, who proffered themselves to the Parliament to serve in this Expedition for the King and Parliament, with the Parliaments acceptation of the same proffer.

AS ALSO

THE SETTING FORTH

OF { The Lord BROOK, Colonell HAMPDEN, Colonell HOLLIS, Colonell FINES, and Colonell GOODWYN }

Former the Cavaliers at Warwick, with many [illegible] their march towards Worcester.

Also the manner of apprehending two Jesuites in Covent Garden, August 23.

H. Elsynge, Cler. Parl. D. Com.

Printed for Tho. Edwards, August 25. 1642.

THE SCOTCH RESOLVTION

Concerning the present Expedition,

ALSO

THE SETTING FORTH

OF { The Lord *Brook*,
Colonell *Hampden*,
Colonell *Hollis*,
Colonell *Goodwyn*,

To meet the Cavaliers at Warwick, *who are now in their march towards* Whibits.

THe continuall assistance and brotherly affection of the *Scots* to this Kingdome, in hindring and opposing the practices of the malignant party (which do daily endeavour and strive by al means possible to retard and hinder the expected proceedings of Parliament) hath very much encouraged the desires of those who wish well to the happy and much desired union of the King and Parliament. And as a demonstration of

this their primary and first fidelity to the Parliament, they have given of late a new and large testimony and expression of their true and reall love and affection to this Kingdome. For upon Saturday last in the morning, there came many Scottish Commanders of very good sufficiency and ability, and offered their service, with all the performance that lay in their power to serve the King and Parliament in this present expedition, professing moreover to the House, that they would endeavour themselves with the hazard and expence of their lives and fortunes, for a happy reconciliation between the King and Parliament, to bring the Delinquents (who have beene the maine causers of these terrible and dangerous distractions in this our Kingdome) to an examination and triall for their offences, to settle and reform the abuses which have for many yeeres troubled the Church, and so by a most unhappy consequence troubled this whole Kingdome, bred many and dangerous distractions in the Commonwealth. This service so free and voluntary being proffered to the House, it was accepted with much gratulation, and a publike acceptation of their kinde affection.

Vpon Saturday the 20. of this moneth the Earle of *Stamford* with his Forces, consisting of five hundred Foot and a Troupe of Horse, marched out of *London* towards S. *Albans*, to

go into *Leicester* Shire to meet with M. *Hastings* ſonne to the Earle of *Huntingdon*, by whom he had formerly received many ſtrange and inſolent oppoſitions, who with his adherents and confederates, hath made many aſſaults againſt the ſaid Earles houſe, that they might from thence take and carry away the Magazine of that County, wl ich was treaſured up in his houſe. The Parliament alſo underſtanding and conſidering what oppoſition the ſaid Earle had found by the ſaid M. *Haſtings*, for his better proceedings, and more able aſsiſtance, they ordered that the ſaid Earle ſhould be furniſhed for his preſent purpoſe with foure peeces of Ordnance, and two wagons for his carriage.

Vpon the 22. of *Auguſt* two Jeſuites were diſcovered in Covent Garden, the one was immediately apprehended, the other got into a vault, and hid himſelf for a while, but at laſt was found by a company of boys and drag'd to the Parliament Houſe, the boyes beating of a drum before him, ſaying, *he was loſt, and is found.*

The County of *Cheſter* hath been very tumultuous of late, and many diſturbances have been in that Countrey, inſomuch as the Houſe being informed thereof, ſent down Meſſengers to bring up to the Houſe thoſe who were the agents and cauſers of thoſe diſturbances; the ſame day the Meſſengers returned again to the Parliament Houſe, informing them that they,

who

who were delinquents, and for whom warrants were sent downe, refused to obey the aforenamed Warrants, pretending that they were protected by those who had the ordering of the Commission of Array from His Majesty from that County, which doth very much disturb and vexe that Country.

And that they may the better bring to passe and effect their intended plots and designes, many of the Justices of Peace for that County were made of persons as did side and joyn with the malignant party, and that whereas that County sends sends but five Burgesses to the Parliament House, three of them are now imployed by His Majesty for the putting in execution the Commission of Array.

Much distraction there is in those parts, by reason of those that strive to oppose the Ordinance of the *Militia* by endeavouring to set up the Commission of Array.

But especially remarkable is the endeavour of Sir *William Brereton*, who doth very good service for the King and Parliament in those part, by resisting them who doe endeavour to put the Commission of Array in execution. For the greater encouragement of them who stand for the peace of the Kingdome against the oppolite party in that County, they have the aid and assistance of the inhabitants of the city of *Chester*, who are very faithfull and

trusty

trusty in their fidelity and good affection to the Parliament: by which meanes a great part of the Countrey is drawne away from their wavering disposition wherein at first they stood tottering. And although many dangerous attempts have been made against the city of *Chester*, and many plots, endeavours and contrivances have endangered those parts, as yet their designes take none effect, but by some good and faithfull members or other their intentions have been defeated.

It is not unknowne to all men what plots and conspiracies have been attempted by the Cavaliers for the surprizing of *Hull*, and all to no purpose; for after so many moneths siege they are forced to leave their trenches, to forsake their fortifications, and betake themselves to flight: For Sir *John Hotham* hath so cleared the coasts about him by sea and land, that the Cavaliers dare not so much as adventure to come neer the towne. As for the chiefest of the Gentry of *Yorkshire*, they have declared their resolution to assist the Parliament against all that shall oppose them, and for that end have profered to adventure their owne estates and persons to both Houses of Parliament for the maintenance of the Protestant Religion, the Priviledge of Parliament, and the Liberty of the Subiect: and that they may be the better enabled to defend and maintain the said Cause,

they

they have desired the Parliament that a considerable number of Horse and Foot might be sent to that County, and that power and authority might bee given to such Gentlemen, whose names they presented to the House, being men of trust, to raise Forces and command them, for the defence and safety of that Countrey. The King is expected to be at *Nottingham* this present munday, and from thence he intends with all possible speed to go to *Warwick* Shire, where the Lord *Brook*, Colonell *Hampden*, Colonell *Hollis*, and Colonell *Goodwyn* are marching toward *Warwick* with about six hundred Horse and Foot, where they intend to meet with the Cavaliers, and were to lie at *Banbury* on Saturday night last.

The Lords and Commons in Parliament declare, That all such persons as shall, upon any pretence whatsoever, assist His Majesty in this Warre, with Horse, Arms, Plate or Money, are Traytors to His Majesty, the Parliament and Kingdome, and shall be brought to condigne punishment for so high an offence.

Ordered to be forthwith published & printed,

H. Elsynge, Cler. Parl. D. Com.

FINIS.

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A 11

PURITANE

Set forth
In his Lively Colours:

OR,
K. James his deſcription of a Puritan.
Whereunto is added,
THE
Round-heads Character,
WITH
The Character of an *Holy Siſter.*
All fitted for the times.

Ignes profundi, frandes Capitiſq; Rotundi,
Et Fnda ſuavium, det Deus ut caveam.

Aug: 23

LONDON,
Printed for N. B. 1642.

A PURITANE

Set forth

In his Lively Colours;

OR,

K. James his description of a Puritan.

Whereunto is added,

THE

Round-heads Character;

BY THE

The Character of an *Holy Sister.*

All listed for the times.

Venes pro hendi, fraudes Capitissi, Rotundi,
Et fonda sunt tuus, dat Deus ut caveam.

LONDON,
Printed for N. E. 1642.

A PURITANE

Set forth

In his Lively Colours.

WHoſoever will look with an impartiall eye upon the face of things, and conſider aright the head-ſtrong and unruly zeale of thoſe prepoſterous maligners of Monarchicall Government, (who ſhaking off all Civill and Eccleſiaſticall Order, would (if it were in their power, and they doe indeavour as much as in them poſſibly lyes for to effect it) introduce a Presbyterian in the Church, and Ariſtocratical in the State, if any at all, for they are truly, as they would ſeem to be, Libertines, & ſeek to live without Laws as they liſt) He cannot but confeſſe, what K. *James* of happy memory (whoſe motto was *Beati Pacifici*, *bleſſed are the peace-makers*, though their actions be the contrary, counting them only happy, which are the Peace-breakers) was the King of Prophets in theſe later times, and a Prophetical King. For he wiſely fore-ſeeing with the Promethean eye of judgement, what miſerable conſequents, & dangerous effects, would enſue and happen unto this Kingdome, if theſe turbulent ſpirits ſhould

get a head, or come into any place of authority, did in the ſecond Book of his *Baſilicon Doron*, that Kingly gift, which he bequeathed unto our Royall King *Charles*, (whom God long proſper with his juſt and religious deſignes) as his laſt Will and Teſtament, among other of his Princely Admonitions, gave him this *caveat*, to beware of this monſtrous brood. Take heed (ſaith he) of theſe Puritans, the very peſts (or plagues) in the Church & Common-wealth; whom no deſerts can oblige; neither oathes, nor promiſes binde; breathing nothing but ſedition and calumnies; aſpiring without meaſure, railing without reaſon, and making their owne imaginations (without any warrant of the Word) the ſquare of their conſcience. I proteſt before the great God, and ſince I am here, as upon my Teſtament, it is no place for me to lie in, that you ſhall never finde, with any Highland, or Border-theeves, greater ingratitude, and more lies, and vile perjuries, then with theſe phanatick ſpirits. And ſuffer not the principals of them to brook your land, if you like to ſit at reſt; except you would keep them for trying your patience, as *Socrates* did an evill wife. And (in the page before) he ſpeaks thus of them: I was oft-times calumniated by theſe fiery-ſpirited men in their popular Sermons; not for any evill or vice in me; but becauſe I was a King: which they thought the higheſt evill. So that then, if any man ſhall propound that old Quære, *What is a Puritan?* We may reſolve the Queſtion, and deſcribe him in his true colours, out of K. *James*, after this manner: A Puritan, is one of the peſtilent party, the very plague of the Church and Common-wealth, whom no de-

ſerts can oblige, nor oathes, nor promiſes binde; one that breathes nothing but ſedition and calumnies; aſpiring without meaſure, and railing without reaſon; making his owne imaginations (without warrant of the Word) the ſquare of his conſcience. He is a phanatick ſpirit; with whom you may find greater ingratitude, more lies, and viler perjuries, then amongſt the moſt infamous theeves. And if the principals of them be ſuffered in a Kingdome, it can be to no other good purpoſe, but for the tryall of the Kings patience: for when they ſpeak evill of *Kings*, it is not becauſe *Kings* deſerve it; but becauſe it is naturall in theſe men to deprave them.

This was the judgement and opinion of *K. James* of happy memory and learned experience: in whoſe dayes, we enjoyed the flouriſhing eſtate of the Goſpel, with a great deale of peace, plenty, and proſperity. But now to our griefe we ſee the truth of his Divine Prediction, and by wofull experience are too too ſenſible of their conditions.

And thus having ſhewn you *K. James* his opinion of theſe kind of creatures, which he directed in *Proſe*; pleaſe you to ſee the character of them, though under another notion, in *Verſe*; it is, as followeth.

The

The ROVND-HEADS Character,

If you will ſee the Character
Of a *Round-head*, loe it is here.

HE *that would holy ſeeme in all mens ſight,*
When as he truly is an Hypocrite;
Would be thought humble, and not have deſcride
His obſtinacie and ſpirituall pride;
Who hath enough of ſaving knowledge, though
He never yet could read his Chriſt-cros row;
That cries downe learning, 'cauſe the ſimple ſpirit
Doth him inſpire with all things againſt merit.
Who hates a Papiſt, yet approves this notion,
That ignorance is mother of devotion:
That's a good Chriſtian, yet doth diſallow,
At Jeſus name, his ſtubborne knee to bow
Though God commands it; will cut cloſe his head,
Becauſe he ſaith Saint Paul *doth him ſo bid;*
Loves decent things at home, at Church nought fitting,
And will not take the Sacrament but ſitting;
That will not croſſe his child in Baptiſme,
Becauſe 'tis contrary to Round-head-iſme,
That in a morning ſeven long miles on foote
Will ſtretch, to heare a Lay-Prieſt pray by rote,
Ricking in Zealous ſweat; that boldly dares
Reject our Saviours, and our Churches Prayers;
That hates a Scholar 'cauſe he's Orthodox,
Yet poſts to hear ſuch as in naſty frocks

Doe

Doe prate at Conventicles; will be ſick,
If he but heares of a Church Catholick,
Tet's well at the next Article; nor faints
When hee's amidſt the communion of Saints.
That will not ſweare, when's found faſt with a ſiſter,
But yet, by Yea and Nay, deny he kiſt her:
That will not doe his neighbour the leaſt evill,
Tet thinks to cozen him, God, and the Devill:
That utterly deteſts ſtrange innovation,
Tet daily ſchiſmes doth procreate in our Nation:
Who hates, yet makes diviſion, 'cauſe the ſway
Of this our Kingdome ſhou'd be rul'd his way:
Who's never well employ'd, yet ſtill in action,
Loves outward peace, but inward's liv'd with faction:
That is religious, will oppoſe nothing
But what's authoriz'd by the Church and King:
That would be counted blameleſſe from his youth,
This is a very Round-head in good truth.

Now becauſe you ſeldome or never can meet a *Puritane* or a *Round-head* (they are *termini æquivalentes*) without a holy ſiſter, which they dearely love, I thinke it not amiſſe to adjoine her character under him, that ſo you may the better take notice of both.

BRITISH MUSEUM

The

The Holy-Sisters Character.

SHee that can sit three Sermons in a day,
And of those three, scarce bear three words away;
Shee that can rob her husband, to repair
A Budget-Priest that noses a long prayer;
Shee that with Lamb-black purifies her shooes,
And with halfe eyes, and Bible, softly goes;
Shee that her pocket with Lay-Gospell stuffes,
And edifies her lookes with little ruffes;
Shee that loves Sermons, as shee does the rest,
Still standing stiffe, that longest are the best;
Shee that will lie, yet sweares shee hates a lyer,
Except it be that man that will ly by her;
Shee that at Christnings thirsteth for most sack,
And drawes the broadest handkerchife for Cake;
Shee that sings Psalmes devoutly next the street,
And beats her maid i'th Kitchin, where none see;
Shee that will sit in shops for five howr's space,
And register the sins of all that passe;
Damne at first sight, and proudly dares to say,
That none can possibly be sav'd but they;
That hangs Religion in a naked eare,
And judge mens hearts, according to their haire;
That could afford to doubt, who wrote best sense,
Moses, or *Ded* on the Commandements.
Shee that can sigh and cry, Queen *Elizabeth*,
Raile at the *Pope*, and scratch out suddain death;
And for all this can give no reason why,
This is an Holy Sister verily.

FINIS.

12

A NEVV REMONSTRANCE

VVherein is declared who are the malignant party of this Kingdome, and Enemies to the high Court of Parliament

With the particular Causes why they are Enemies to the Parliament.

Likewise severall Reasons why the Protestant Gentry and Communalty of this Kingdome ought to adhere to the King and Parliament, and to lay downe their lives and fortunes in the maintenance of this Cause, against the malignant party of this Kingdome.

August 23.

ORdered by the Lords and Commons assembled in Parliament, that this Printed and Published.

Joh. Brown, Cler Parl.

Aug: 23

LONDON, printed for *Hen. Fowler*, and *Dan. Williams*. 1642.

A Remonstrance

VVherein is declared who are the malignant party of this Kingdome, and Enemies to the Parliament.

THe great troubles and destructions of this Kingdome have beene (it is aparently manifest) occasioned by a malignant partie of this Kingdome, but who this malignant party are is not manifest; some tearming the *Papists* the malignant Spirits, and some the *Puritans*; but if you desire truely to be informed who are the malignant party of this Kingdome, peruse this following Treatise, and the weakest Judgement in this Kingdome may easily discerne which are the *Egiptian Pharoahs* which have kept, and endeavour still to keepe our *Protestant Israelites* in this so much detested bondage.

Now this Bondage is two-fold. In the *Church* and *Common-wealth*, in the *Conscience* and *Estate*.

Before I discover the bondage of the Conscience, I shall take leave to unfold and make apparent how the *Bishops* of this Kingdome (especially

thoſe of the Arminian party) endeavoured to bring in theſe ſuperſtitious Ceremonies which have of late yeares crept into the Church, for it was long in agitation, and found great oppoſition, the full diſcourſe I will unfold at large.

In the dayes of *King Iames*, *Howſen* then Biſhop of *Durham*, *Laud* now Biſhop of *Canterbury*, *Wren* then Biſhop of *Norwich* now of *Ely*, the Biſhops, of *Worceſter*, *Chicheſter*, and *Saliſbury*, being ſtrong *Arminians*, had a continuall meeting at *Durham* Houſe, plotting and endeavouring to ſtrengthen the Arminian party. At *Ely* Houſe in *Holborne*, *Abbot*, then Biſhop of *Canterbury*, *Felton* Biſhop of *Ely*, the *Biſhop* of *Rocheſter*, the *Biſhop* of *Bath* and *Wels*, the *Biſhop* of *Lincolne*, (but not the late *Biſhop*) and ſome others, had their meting, being indeed good *Biſhops*, wohſe onely ſtudwas to advance the Proteſtant religion, and to prevent the deſignes of the Arminian party but theſe goodmen dying, Nramely, *Abbot*, *Felton*, & ſome others) by which meanes the Arminian party, grew too ſtrong for the Proteſtant party. Then *Laud* was made *Biſhop* of *Canterbury*, thoſe that were the greateſt Arminians, were the moſt in favour. Then the Communion Table was joſled to the eaſt end of the Chancell, being there, it was thought neceſſary that Candleſticks and Tapers, ſhould be placed thereon. Next there muſt be Railes to keepe ſinners from treading on that holy ground. Nay, then it muſt be a little finer, for hangings of ſilke and rich imbroydery muſt be put up to adorne that high place, this being done then we muſt fall downe and worſhip it, or at leaſt

bow

bow downe to it. Nay Bishop *Buckeridge* at his Chappell in *Downam*, in his Bishoprick of *Ely*, bowed down so low, that he fell flat on his face & broke his nose.

They having proceeded thus far, then they under the name of Puritans excluded all those Ministers or others that denyed to be made subject to their commands, or any way endeavoured to lay open their erroneous and superstitious doctrine. Teaching was forbidden, pleasure was authorized, the Sabboth day profaned, to the great griefe of all true-hearted Protestants: and indeed what greater bondage could there be then this of Conscience?

Next, the bondage of the Common-wealth, which was so generall, that a man cannot speak amisse. But of that I shall speake more at large hereafter.

Onely I shall now speak something concerning the Malignant-party of this Kingdome, and the cause of their malignity.

First, there is a malignant party of Court-parasites, and fawning flatterers, they having received some petty favours from his Majesty, are thereby engaged to be enemies to the proceedings of Parliament. Then there is a malignant party of Papists, both Gentry and Layicks, these are no inconsiderable party, and these are dangerous enemies to the Parliament, and the proceedings thereof. Then the Bishops, and Prelaticall Clergie, with all the faction which adheres to them, likewise being no inconsiderable party, are enemies to the Parliament. Next, the Judges and Courts of the Kingdome being a great party, full of craft and subtlety, these are likewise enemies to the Parliament. Lastly, the Projecters, Monopolizers, which like so many Locusts

have eaten up the fruits of the Land, they are Enemies to the peace of the Kingdome, and the Parliament; and which threatens most, all these are seconded with the Authority of His Majesty, against the Parliament.

Now it is fit that we examine who is for the Parliament; surely none but the poore Protestants, a small number in comparison of those Armies of *Philistines* which in their heigth of pride threaten the destruction of our little *David*; What then shall we doe? We will put our trust and confidence in the Lord, for if God be on our side who can be against us.

Next it is requisite that we declare the reasons why these parties are Enemies to the Parliament.

1 *Court-parasits*, they for their particular ends, have given private intelligence to Forraigne Princes of the occurrences of State, and being for the said misdemeaners liable to censure, they are Enemies to the Parliament.

2. The *Papists*, having by private Stratagems endeavoured to promote a warre betweene *England* and *Scotland*, by that meanes to further designe of subverting Religion, and now being crossed in their designe, and lying open to the penalty of the Law, therefore they have endeavoured (being great in power both with the King and Queen) to disaffect the King to parliaments; and by their evill councells have caused his Majesty to raise warre against his parliament.

3 The Bishops having brought many superstitious ceremonies into the Church, and having by their Courts of High-Commission, Star-chamber, and others, (which exceeded the Spanish Inquisition for

cruelty

cruelty) inflicted many inhumane tortures, and imposed insufferable fines upon those that were professors of Gods sacred Word, dismembring some, exiling others, with many other mischifes, they likewise, their Ministers and Officers, are enemies to the Parliament; not for any cause proceeding from the Parliament, but onely the feare of that Justice that the Parliament must in justice execute upon them for their wicked misdemeanours. For this cause the Projecters and Monopolizers of the Kingdome, their owne guilt producing feare, and that feare a dangerous hate, if not timely avoided.

Having shewed who are the malignant party of the kingdome, and the reasons of their malignity; I shall now proceed, and declare some reasons why the Protestant Gentry and Commonalty ought to adhere to the Parliament, and that for two generall causes.

First, in respect of the benefits they have already received, (by the providence of God) and wisdome of the Parliament.

The benefits received.

First, Monopolies and projects taken off, and the projecters themselves either fined or imprisoned.

Secondly, a happy pacification made between us and our brethren in *Scotland*, which proved so advantagious to this Kingdome, that had not God made them instruments to save us from that worse then Egyptian slavery, (which we with patience endured) surely we had been lull'd asleep in such a lethargick slumber, that it had been altogether impossible that ever we should have come to liberty againe.

Thirdly, We are in faire possibility of enjoying a preaching

preaching Miniſtery, a free diſpenſation of the Goſpel by learned and religious Paſtors, for the wolves ſhall be ſeparated from the ſheep, the Egyptians from the Iſraelites, for the Romiſh Locuſts have no portion in the land of the living.

The ſecond generall cauſe is by reaſon of the neceſſity which binds them thereunto.

That there is a neceſſity, I preſume none can be ſo ignorant to queſtion; but what the neceſſity is, I preſume few truly imagine.

The firſt neceſſary cauſe is, by reaſon that the malignant party doe by this attempt endeavour utterly to extirpe the Proteſtant Religion, and to root the name of *Proteſtant* out of this Kingdome.

The ſecond cauſe is by reaſon that the Lawes of the Kingdome, honour and ſecurity of the King and his poſterity, the lives and eſtates of the Proteſtant Snbjects are all deſtined to ruine and utter confuſion by this malignant party.

For if this Parliament ſhould by their power or policie be diſſolved, King, Kingdome, Religion, Laws, Lives, and Eſtates, nay all that we eſteeme moſt deere, would be made ſubject to an arbitrary Government, and no poſſibility of our ever enjoying our yet hoped (and in ſome meaſure enjoyed) freedome. So that now it reſts in the choice of the true-borne Engliſh Nation to conſider whether they will adhere & ſtand faſt to the King and Parliament, or whether they will lie ſnorting in ſecurity, crying *We hope all wil be well*, and ſuffer this malignant party, this herd of wolves and beares to make head to ruine and deſtroy them.

FINIS.

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A MEMENTO FOR Yeomen, Merchants, Citizens, And all the COMMONS IN ENGLAND:

Who, if the Lo: *PAULET* (according to his unchristianlike Speeches at *Wells*, with his faction) gain a cruell Victory, are like to suffer from the high Trade of Merchandize, to the humble estate of Mannall Labour.

Being a true and most undoubted Relation, and justified by many worthy Gentlemen, whose Names in this Narration are at large expreſt.

ALSO,
A Declaration of the Lords and Commons in Parliament.

Ordered that this be forthwith Printed:
Jo: Brown, Cler. Parliamentorum.

August 23. 1642.
London, Printed for *Nathaniel Allen*.

A MEMENTO

FOR

Yeomen, Merchants, Citizens,

AND

COMMONS

OF

ENGLAND:

BRITISH MUSEUM

A Memento

For all the Yeomen, Merchants, Citizens, and Commons IN ENGLAND.

WE have often recorded this rule, and it must needs be true, that a City, a house, or a Common-wealth, in it self divided, (without a mutuall reconciliation) cannot subsist; but must of neceſſity ſuffer wrack and ruine, and theſe ſad diſtracted times we live in, makes it too truely evident, if God with his holy hand of mercy prevent it not, and it ſhall become us as well in private families as publick Churches, to direct our prayers to the Almighty God for a ſpeedy prevention; which muſt needs conſiſt in the removall of all malignant ſpirits, and wicked Councellors whereſoever placed or planted, and I hope in time there will be ſo perfect an underſtanding unity betwixt our Soveraign Lord the King and His great Seſſion of Parliament, that I hope (with little danger)

all the ill-affected and seditious Plotters against the Crown and State (too much expressed in these troubles) will be brought to light, and receive according to their offences.

It is really reported by the mouths of those who were eye and ear witnesses, that my Lord *Paulet* in opposition to the *Militia* at a combustion in *Wells*, with many imprecatious oaths and execrations (in the height of fury) declared, that it was not fit for any Yeomen to have allowed him from his own labours, any more then the poor Moitie of ten pounds a year, and withall manifested to this purpose, though not perhaps in these words, that when the power should be totally on their side, they shall be compelled to live at that low allowance, notwithstanding their estates are gotten with a great deal of labour and industry, the people hearing such inhumane Propositions (that have no president, neither warranted by Law, old Custom, nor Religion, the lives of them and their families depending on their estates) attempted to lay violent hands on him, being urged almost to as much fury with hearing, as he was with speaking, Heaven grant that neither he nor faction have either Will or Power to do this; but it is related by true report, that had it not been for some Worthy and well-affected Gentlemen, as Mr. *Alex: Popham*, Sir *John Horner* and his Son, M. *Pine* & others, who had command over the regiments (at that time when they lay in their arms upon

fur-

fur-bushes) tis thought the people had then prevented my Lo: *Paulets* unequall propoitions of ten pounds a year; but some think if their estates ever come to his allowance, they shall scarce have that, for they think he that will propose but ten before he hath possession, will not give five when he is possest, therefore they are resolved to dispose better of themselves, with the hazard of their lives and fortunes, to secure their lives and fortunes (as it is most necessary and convenient) the people did not take this speech as onely directed to the Yeomen, but to all men under the degree of a Gentleman, or such whom he will allow to be so, for it was reason'd on this manner, if the Yeomans estate were his offence, therefore for that crime he must be limited a pety proportion of ten pounds a yeer, the Tradesmen and Merchants were rich, and by this consequence being guilty of the same crime receive the same punishment, and have such a limitation or lesse (as the Yeomen) there would have been some Christianity in my Lords speech, if he had likewise limited 10 ponnd a year to every man not worth ten shillings or ten pence, but it stretches beyond the rule of conscience to bring a man down to ten pound, from 10 thousand, or 10 hundred, this was but an ill proposition for peace, nor will it ever be on these conditions, to prevent which, they have strongly fortified themselves, and are neither in want of willing minds, strong men, good spirits, Money nor Ammunition, some

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did concieve it to be no great warlick point of policy in any Lord, to declare his Tyranny before he gain'd the conqueſt, for he did half arm them to forewarn them, and in this point became merciſull againſt his will: if a Yeoman be allowed but ten pound a year, he muſt ceaſe to be a Yeoman or he ſhall want money to pay wages, and childrens portions muſt not be thought on, the propoſition is ſo unreaſonable, that the people at the firſt relation who had conſcionable ſoules, would ſcarce give credit to it, till it appeared too evident by the warrant of ſuch approved unqueſtionable men, but I hope God will ſo direct the King and the State, His wiſe Councell the Parliament, that the heavy hand of oppreſſion ſhall never ſeize upon this fruitfull Land, to prevent which, it ſhall become every good Chriſtian to lend his aſſiſtance with prayer and ſword for the protection of Juſtice, truth, and the true Proteſtant Religion, which God eſtabliſh in this Kingdom, from this time forth to the laſt concluſion of the Univerſall World. and this being all the relation we have at this time that may be avouched for truth; We leave you to Gods protection.

A DECLARATION OF THE Lords and Commons in Parliament.

FOr the prevention of theſe growing evills, and miſchiefs, The Lords and Commons do declare, That

That all well-affected and good Subjects, who ſhall be plundered, pillaged, and ſuffer in their eſtates by any of the Cavaliers or other Officers raiſed without conſent of Parliament, ſhall have full reparation of their damages out of the eſtates of thoſe who have been Actors, and councellors in ſuch violences, as likewiſe out of the eſtates of all ſuch perſons in any part of the Kingdom whatſoever, who have withdrawn themſelves to *York*, and and ſhall perſiſt to ſerve the King in this war againſt the Parliament, by any ſubſcription, contribution, or otherwiſe have given aſſiſtance and countenance to the maintenance thereof.

That it ſhall be lawfull for any number of perſons to joyne together, and to defend themſelves and others from Rapine and Force: And the Earl of Eſſex Lord Generall of the forces raiſed by the Lords and Commons, for the defence of Religion and Libertie, and for protection of the oppreſſed Subjects of this Kingdom, and Lieutenant of the County of *York*, is deſired to grant ſuch Commiſſions, for leavying, leading, and conducting, of forces in the Northern parts, as ſhall be thought requiſite by his Exellencie. And Sir *John Hotham* Governour of *Hull*, is required to give all kind of aſſiſtance, by the Garriſon of the Town, and by furniſhing them with ſuch powder, arms, and other Ammunition, as he can ſpare. And for the better inabling of them in this their neceſſary defence,

It is reſolved that further ſupplies of Arms ſhall be ſent thither as ſpeedily as may be.

That

That the Sheriff of the Countie of *York* and the Sheriffs of the adjoyning Counties, and all Lieutenants, Deputie Lieutenants, Majors, Justices of the Peace, and others his Majesties Officers and loving Subjects, be aiding and assisting to them in defence of his Majesties Subjects from all Oppression and Violence with the power of the Counties and Trayned Bands.

That it shall be lawfull for any of his Majesties Subjects to disarme all Popish Recusants, to seize upon the Persons of all such as shall Execute the Illegall Commission of Array, or shall be actors and assistants in any of the aforementioned oppressions and violences, or shall furnish any Horse, Arms, Money or other Aid or Contribution for the Maintenance of this unnaturall War Raised by His Majestie against His Parliament: And to seize upon their Horses, Arms, Money, and other Provisions whereby they might be enabled to disturbe the Peace of the Kingdom.

FINIS.

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I

HIS MAJESTIES PROCEEDINGS

IN

Northamptonſhire, Gloceſterſhire, Wiliſhire, and *warwickſhire*, from the 16. of *Auguſt* to the 23.

WHEREIN

Is Declared His Royall Intention and Reſolution therein concerning the Inhabitants of thoſe Counties.

LIKEWISE

The Reſolution of theſe worthy Pillars of the Proteſtant Religion.

Namely,

The Lord Brookes, Colonell Holls.
Colonell Hampden, Colonell Goodwin.
Colonell Fines,

Who are now marching towards *Warwickſhire* with 6000. horſe and foot,

Ordered that this be printed and publiſhed.
Hen. Elſyng, Cler. parl. D. Com.

Aug. 23. Printed for *I. Williams*, 1642.

MUSEUM

HIS MAJESTIES proceedings in *Warwickshire* and *Northamptonshire*.

THE miseries and distractions that are now ready to be put in execution are manifold, and the plots and projects that are now hatched by the Malignant party, are ready to take place and possession, insomuch that a Civill warre is beginning to play its part in this Kingdome, the misery whereof

is ſo great and terrible, and no man knoweth the cruelty, but them that hath had experience of it, God of his great mercy ſend a ſudden ceſſation of them, and bring to ruine thoſe that endeavour to diſturbe the peace of the Kingdome, yet ſtill doth theſe rumours of Warre increaſe in ſeverall Counties of this Realm and more eſpecially in *Wiltſhire*, as may appeare in this enſuing Relation:

Upon the 19 of this preſent Moneth of *Auguſt*, there aroſe many diſturbances in the County of *Wiltſhire*, occaſioned by theſe parties that came to put the Commiſſion of Array in execution, and to withſtand thoſe Gentlemen that were ſent from both Houſes of Parliament to ſee the Ordinance of Parliament performed, and having a meeting together, after ſome time ſpent in parley, they not liking of the propoſitions that each part tendred to one another, there began a ſudden fray or combuſtion together, and having

having ſpent the whole day in controverſie and debate thereof, they had ſome blowes, where ſome there were hurt, and three or foure ſlaine, and then the County comming in with ſpeed, and ſiding with thoſe that held with the Ordinance of Parliament, they were forced to flye, otherwiſe they had both taken priſoners, as the Earle of *Berkſhire* and divers others are, and praied be the Almighty the whole County in generall ſtands for the Parliament, and are reſolved to fight to the uttermoſt of their power againſt all thoſe that ſhall oppoſe them; and for the Cavaleers, they make no queſtion, it being the worſt of their feare to make a ſudden way with them and to drive and beat them out of their Countrey, which God grant that they and all the reſt of the Countries in England may doe the ſame, not dreading nor fearing all the foes that ever ſhall come againſt them, that ſo this

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Kingdome may flourish in its own glory and prosperity once againe.

It is credibly reported from *Northamptonshire*, that the Kings Majesty is come into those parts, and doth ride by and through the Country with some small guard, to know who stands for him, and who does not; some when they see His Royall Person, cryes, For King *Charles*, For King *Charles*, but presently when His Royall Majesty is gone, then they stand for the Parliament, and indeed it is thought that they doe it for feare, for they think that if they should withstand His Royall Majesty, that then the Cavaleers would come and ransack their houses; They are in a great and terrible perplexity in those parts, by reason that the Cavaleers do commit many outrages against them, and do strive and endeavour to ransack their houses, and take all that they find there in from them by violence. And concerning the proceedings

in *Warwickshire*, His Majesty is resolved to come thither, and it is supposed that he came thither upon Saturday last; the Cavaleers in that County do not so much domineere, as they doe in other Countries, by reason that there are many that stands in opposition against them; for information being given to both Houses that there were a great many of them, and that they had made many attempts against the Castle of *Warwick*, and therefore after some time spent in debate thereof, they Ordered, that the Lord *Brookes* should have Forces raised for the securing of the said Castle, which hee hath accordingly, and is now marching downe with his Forces, together with Colonell *Hampden*, Colonell *Hollis*, Colonell *Fines*, and Colonell *Goodwin*, their Army consisting of about 6000. Horse and Foot, and are resolved to march towards the said Castle, for the preservation thereof against all those that shall seek

to

or endeavour to make any attempts against it, it being supposed that the Cavaleers doe thirst very much after the same: His Majesty likewise is resolved to come in person to the said Towne of *Warwick*, and to desire the surrendring up of the same into his custody.

From *Glocester* the House of Commons received Letters, intimating that the Lord *Shandois* was comming into the said County with an intent to execute the Commission of Array, but the whole County stands for the Parliament, and had like to have tooke Sir *William Swig* prisoner, who came to execute the said Commission.

Ordered to be forthwith Printed and published.

Hen. Elsynge, Cler. Par. D. C.

A STRANGE

And Lamentable accident that happened lately at Mears-Ashby in Northamptonshire. 1642.

Of one *Mary Wilmore*, wife to *Iohn Wilmore* rough Mason, who was delivered of a Childe without a head, and credibly reported to have a firme Crosse on the brest, as this ensuing Story shall relate.

Hor: *Mirandacano.*

Printed at London for *Rich: Harper* and *Thomas Wine*, and are to bee sold at the Bible and Harpe in Smithfield. 1642. Aug. 25.

A ſtrange and lamentable Accident that happened lately at Mearſ-Aſhby in Northampton ſhire.

1642.

THis Kingdome once glorying in the flouriſhing title of Albion: which is as much as happineſſe and tranquility, (*iam Eccleſ. quam Reipub.*) but now being clouded and maskt with various diſtractions, as are apparantly knowne and made manifeſt to the whole world, in ſo much that ſhe is made a laughing ſtocke, and a ſcorne to all Nations, may now with the Publican cry, *Lord have mercy on me a ſinner*: or with *Eccebolius*, chiefe Captain of the Apoſtates, who in *Conſtantines* time to oke upon him the note of a zealous Chriſtian: in the reigne of *Iulian* he became a Pagan; *Iulian* being dead then he would become a Chriſtian: but be-

ing sensible of his mutability and inconstancy, prostrated himselfe flat upon the ground at the Porch of the Temple, crying with a loud voyce, Tread on me, tread on me, for I am unsavoury salt.

I feare me we have too too many of these unsavourable and wheeling Roundities frequent amongst us, but I pray God it happeneth not to them as it did to *Iulian* Uncle to *Iulian* the Apostate, for their contemning and slighting Gods holy ordinances, who comming into a Church at Antioch, profaned the Lords Table by pissing upon it, saying in scorne, that the Divine Providence tooke no care of outward ceremonies. But not long after divine Justice found him out, for being taken with a disease that rotted his bowels, his excrements leaving their wonted passage, ran through his throat and blasphemous mouth in as stinking a manner, as the poysoned trash and beggarly rudiments are fomented now adayes from the impudent mouthes of unlearned and ignorant Teachers, the event of whose pernicious and illiterate doctrine will lead me to this ensuing story of Gods wrath and judgements to over curious and nice zelots of our times.

In

In Mearſ-Aſhby in Nottingham ſhire, one *Mary Wilmore* wife of *John Wilmore*, rough Maſon, being great with childe, and much perplext in minde, to thinke that her childe when it pleaſed God ſhe ſhould be delivered, ſhould be baptized with the ſigne of the Croſſe: The Miniſter of the Pariſh being a very honeſt and conformable man, not ſuiting with the vaine babling and erroneous Sycophants, as there are too too many thereabouts inhabiting, deſires her husband to goe to Hardwicke, a Village neare adjoyning to one Maſter *Barnard* a reverend Divine, to know his opinion concerning the Croſſe in Baptiſme: whoſe anſwer was, That it was no wayes neceſſary to ſalvation, but an ancient, laudable, and decent ceremony of the Church of England. Which anſwer being related to her from her husband, it is reported ſhe ſhould ſay, I had rather my childe ſhould bee borne without a head, then to have a head to be ſigned with the ſigne of the Croſſe.

Haply this woman through her weakneſſe, or too much confiding in the conventicling Sectaries, *Qui quicquid in buccam venerit blaterant*: might thinke ſhe did well, ſuppoſing as ſhee was taught by them, the Croſſe in Baptiſme to bee a pernicious, popiſh and idolatrous ceremony: yet ſee *Vzzah*, 2 *Sam.*6.6,7. 1 *Chron.* 13.9,10. *vid. Judg.*8.27. though thy intent in doing a ſeeming good

good action be never so good, yet if thou have not warrant for nor so doing, thou and thine action may happly perish together, as the sequell of this story will declare. It pleased God about a month after, shee was accordingly delivered of a Monster, *Rudes indigestaque moles*, a child without a head, to the shame of the parents, in not having that part whereon it might have been markt with that token whereof it should never after have beene ashamed.

What strange judgements of God have wee seene, saith *Polychronus*, in the times of revolters? as we may see in the third yeare of Queene *Elizabeth* of ever blessed memory, when as in *Moore* and *Geoffrey*, two of the divells agents, publisht their prodigious and hereticall tenents, to the allurement of many faithfull and constant beleevers: the yeare after was many monstrous births. A man childe was borne at Chichester in Sussex, the head, armes, and legs whereof were like Anatomy, the brest and belly monstrous big from the navell, about the necke a great coller of flesh and skin growing, like to the double ruffes and neckerchiefes then in use, and many more like accidents, *Quæ nunc norandi non est locus*. Good Lord therefore which hast made and fashioned us, and as there is one Lord, one faith, and one baptisme, one God and Father of all, even so Lord grant that wee may joyntly agree in love,

and

and that there remaine amongſt us a godly conſent and loving concord, and that nothing bee done in contention and vainglory: and ſuffer us not to exerciſe our ſelves in the workes of the fleſh, as hatred, emulations, contentions, hereſies, ſeditions, needleſſe and unprofitable queſtions, which tend to rebellion and diſcord, breeding ungodlineſſe, and make diſſention: breake thou the bonds of Sathan, and the malice of thoſe who extinguiſh the bond of peace.

By *Iohn Locke, Cleric.*

FINIS.

16

THE Good of Peace AND ILL of VVARRE,

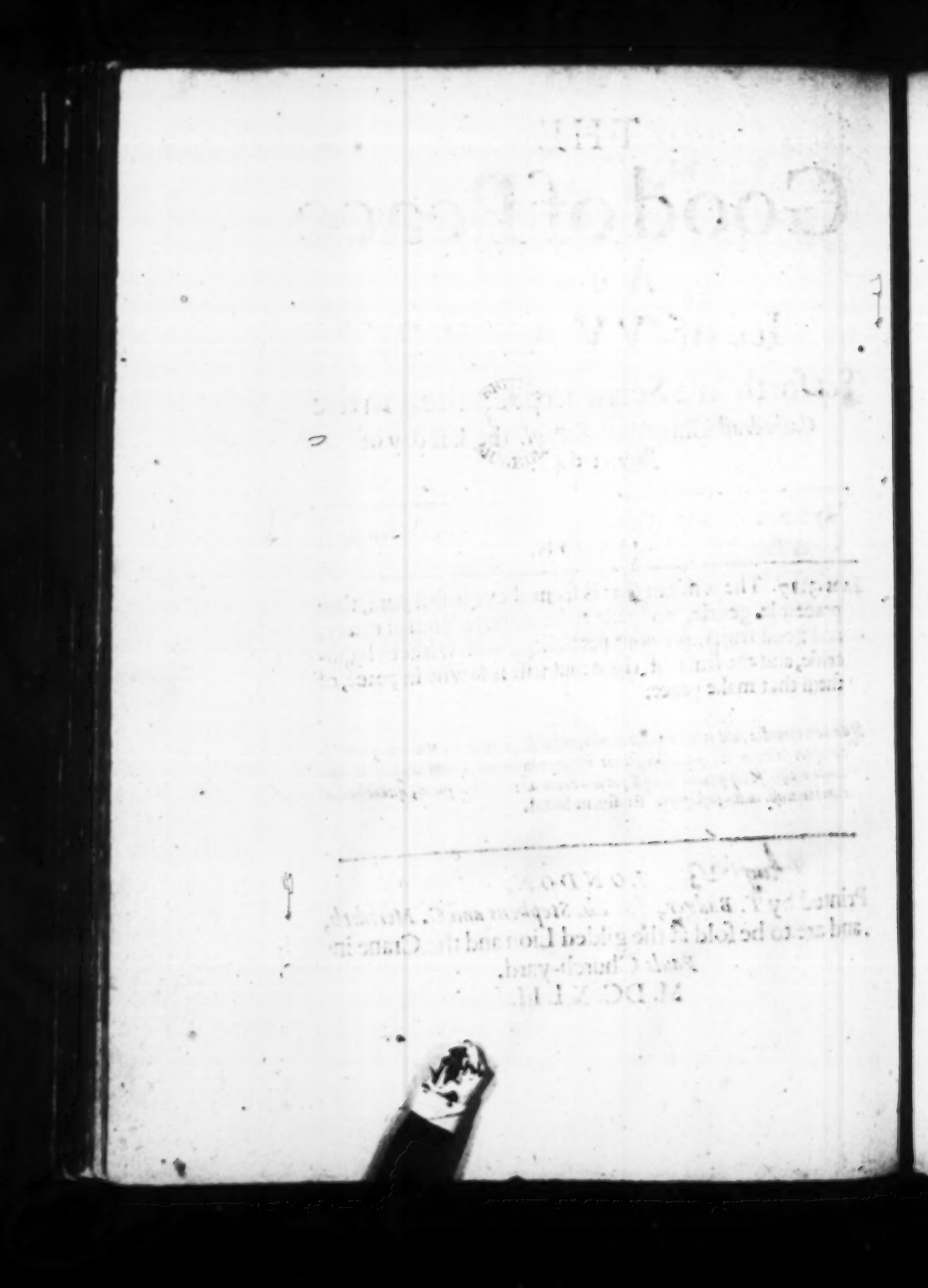
Set forth in a Sermon preached in the *Cathedrall* Church of S. *Paul*, the last day of *July*, 1642.

By EPHRAIM VDALL, *Rector of S.* Austins, LONDON.

IAM. 3. 17. The wisdom that is from above is first pure, then peaceable, gentle, and easie to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisie, and the fruit of righteousnesse is sowne in peace, of them that make peace.

Quædam remedia sunt tristiora ipso morbo, ut satiùs sit oppetere mortem, quàm his aucupari salutem: ità quandòq; satiùs est ferre injuriam, quàm majore incommodo ulcisci, ferre pacem etiamsi parùm commodam aut æquam, quàm bellum cum immensis malis suscipere. Erasm. in Simil.

Aug: 23 LONDON,
Printed by *T. Badger*, for *Ph. Stephens and C. Meridith*, and are to be sold at the gilded Lion and the Crane in *Pauls* Church-yard.
M. DC. XLII.



Venerabili admodum Viro
D. ANTHONIO VINCENTI
Militi & Baronetto, de *Stoke Dawbernon* in Comitatu *Surriæ*, ſalutem in Authore ſalutis.

ORnatiſſime Vir & omnibus mihi numeris colende, concionem poſtremo die *Julii* in *Cathedrali Eccleſiâ Divi Pauli* ad *Londinates* noſtros habui: quam jàm impreſſam omnium inſpiciendam oculis emitto. Quas ob rationes, ad Lectorem tibi demonſtrabit Epiſtola, ob quas tuo nomini inſcribo facillimè aſcribo. Nôſti probè me primam Curam Paſtoralem per advocationem *Patris* tui *Patroni* mei (memoriæ mihi charæ ac venerandæ) accepiſſe, qui (tantus amor fuit) me ſubinde Beneficio reditus amplioris decoravit. Antiquus amor *Avi* tui, (piæ memoriæ) in me, per *Patrem* tuum, ad me deſcendebat, & quaſi ſcaturigine hæreditariâ in te diffuſus eſt. Tu enim ipſe, affectibus eiſdem (& vivis ipſis, & jam demortuis, ærumnis hujus vitæ levatis, in ſinu *Abrahæ* requieſcentibus, & ſuavi refrigerio coram facie *Domini* donatis) me

complexus es jugiter. Tantis ideò me tui teneri vinculis exiſtimavi, ut quamprimùm anſam mihi præberet tempus, grati animi mei aliquod tibi teſtimonium exhiberem. Quapropter, ſimulàc mecum hanc concionem imprimendam ſtatuiſſem, ſub tui nominis tutela illam, qualem qualem, in apricum mittere decrevi. Die quæſo incultæ huic opellæ, *vade* (*per me licet*) *in Urbem, & Orbem.* Indignam illam eſſe fateor auſpiciis tuis, obſervantiæ meæ digniſſimum eſt quod potis ſum proferre ſignum. Munuſcula Scholaria ſunt (*Sicut far noſtrum modicum, & curta ſupellex*) modica & curta. Grato precor oculo perluſtres. Vnam forſan pejùs poſſis collocare horam. Temeritati dedicatoriæ ignoſcas, *Hominis*, ſcilicèt, nolentis unquàm immemorem, antiquæ domus, ſuorum amicorum ſe præbere: volentis ſemper, parato animo, devinctam gratitudinem familiæ *Vincentum* toti prædicare, nocteque, diéque preces effundere *bono Deo noſtro*, ut te cum clara tuâ *Conjuge*, *Progeniéq;* veſtrâ, vitâ piâ, ſanâ, honorandâ, morte matura, tranquilla, placida, cœleſti gratiâ in terris, & tandem ſupercœleſti gloria in cœlis dignetur coronare, in cujus divini favoris ulnis, teneræque miſericordiæ complexibus te per vota recondens, ulteriorem tibi moleſtiam creare nolo.

Dominationis tuæ obſervantiſſimus,
Antiqui amoris tui ſtudioſiſſimus

EPHRAIM VDALL.

TO THE READER.

THE good opinion ſome men had of this Sermon that heard it, who doe deplore the ſad condition of our diſtracted Nation at this time, moved them importunately to preſſe me to commit it to the Preſſe; againſt which I was reſolved, had not ſome other reaſons overſwayed mee, of which I give this briefe account.

Firſt, I was informed by ſome, that it would be printed, and by others that it was in the Preſſe, by the imperfect and broken notes of ſhort Writers; who what ever their excellencie bee in the ſpeed of their pen, yet ſeldome have they the wit or judgement, or faithfulneſſe to put forth any thing they take in writing, without groſſe corruptions and depravations; whereof wee have divers inſtances of late in Sermons, both of the living and the dead.

Secondly, it fell out at the hearing of it, as it did with our Saviour, Iohn 7. 12. Some ſaid hee was a good man, others ſaid nay, but he deceiveth the peo-

ple: *ſo ſome ſaid it was a good Sermon, others ſaid nay, but it was malignant, and anſwerably it hath ſtill its accuſers to them that heard it not, to whom it is now able to give its owne account, wanting only that of* Ierome, neſcio quid ὑπερφυὲς viva vox habet.

Thirdly and laſtly, I was informed by more than one, that there were divers Writers, ſome that came of their owne accord, others ſent thither, by ſome of no meane account for profeſſion of Religion, to catch upon ſomething they expected would fall from mee, for which they might call mee in queſtion, and bring mee into trouble. A moſt wicked & godleſſe practice (if it be true) both in the imployed, and them that did imploy them, and no wayes ſuitable with that exactneſſe of Religion they make profeſſion of, but proceeding from a malignant influence of Satan, the accuſer of the brethren, *upon their hearts, in which it ſeemes he hath too great a ſhare; for either they be but Hypocrites, and wholely in his power, or elſe true Chriſtians (which is poſſible) and then corruption is too predominant in them. It is an eaſie thing to finde a ſtaffe to beat a Dog, but to deſire the Dog would commit a fault, that mee might cudgell him, is cruelty, not beſeeming a righteous man,* who is mercifull to a beaſt, Prov. 12. 10. *but to wiſh a fault in a man, a Miniſter, in whom we know none, (eſpecially in times wherein we complaine of ſo much ſcandall in our Miniſters, that we ſhould rather praiſe God for any one that is not ſcandalous) and to that end, to* watch for his halting, *and to catch at his words in his preaching, againſt whom we have nothing more to ſay than this,* wee doe not love thee, why? we know not, onely we know wee doe not love thee, *this is ſo farre from Religion, that ſure the Divell hath*

Mat. 7. ult.

a ſtrong poſſeſſion in ſuch mens hearts, and they ſeeme to me (rather than to be true and good Chriſtians) to bee the brethren of thoſe curſed Babylonians, *who when they could find no other fault in* Daniel, would catch him in his prayers, and lay a ſnare for him in the Law of his God, Dan. 6. 5. *This is ſuch a ſinne, as that for which God threatens to cover them with ſhame,* Eſay. 29. 31. who made a man an offender for a word, and laid a ſnare for him that reproved in the gate, and turned the juſt aſide for a thing of nought. *What is this but to miſe-uſe that excellent gift of writing and hearing of ſermons? what, but a prophanation of the Lords day, by abuſing that holy time to ſuch malicious and wicked ſervices, baſe, and unworthy any man, whoſe face but ſeemes to looke towards Heaven, and argues graceleſſe hearts, and deſtitute of the feare of God, put they on what vizour of Hypocriſie and forme of godlineſſe ſoever is pleaſing to them? Certaine it is that wrath, fury, malice, ſlandering, are not the way to Heaven, neither let men thinke that theſe diſtempers be religious zeal, or zeal for Religion, or the power of godlineſſe, as many it ſeemes doe think, but doe deceive their owne ſoules, it being but the* efficacy of Satan, *and of the remaining corruptions of our depraved nature,* The wrath of man doth not accompliſh that which is righteous in the eyes of God, Iam. 1. 20. *Neither doth his Majeſty ſtand in need of the unmortified diſtempers of our hearts to advance his cauſe or glory, which we may blaſt by actions unſuitable to Religion, but cannot beautifie nor adorne thereby. Theſe things conſidered, I determined to deliver mine owne ſenſe in mine owne words, thereby to ſtop the mouthes of all* Diaboliſts, *and to ſtand, or to fall of mine owne ſelfe to my Reader. I have, as neere as my memory would ſerve me, in things delivered,*

livered in the birth of this Sermon, over and above the firſt conceptions of it committed to writing, kept to the words I then ſpake, if there be any variation, it is but ſmall, and in nothing materiall, only I have added ſome ſmall matter in a place or two, not differing frō, but inlarging the ſame things, but have defaulked nothing. In theſi *I know I ſhall have the concurring conſent of all men, except ſuch as love or live by fighting.* In hypotheſi *commonly fals the ods, if any be-tween a Preacher & his hearers; becauſe the applications ſome time brings home the doctrin, with a kind of ſalt and vine-ger, that troubles and vexes a galled and a guilty heart: For when it comes to* Thou art the man, *there be few hearers found like* David, 2 Sam. 12. 5. 7. 13. *The caſe of* Ploudens *hogs ſuits well with many hearers, that touched in their con-ſciences come grunting with open mouth upon the Preacher, as they would all to rend him, in recompence for the pearls he hath caſt unto them. I have only applyed my ſelfe in a ge-nerall way, leaving every man to his own heart, to feele his own pulſe, and excited to that which ought to be the ſtudy & practice of every Chriſtian, in reſpect of the preſent perillous days it hath pleaſed God to caſt us into, that we may be helpfull to the Peace of our diſtreſſed Nation, or provide for our own Peace and ſafety, that we miſcarry not in the extremity of the confuſions that we may live to ſee. I comend it to thy reading, accept it as thou pleaſeſt. I commend it and thee to Gods bleſ-ſing, who is he alone that teacheth us to profit by anything, and reſt*

In my affections thy well wiſher,
in thy affections what thou wilt,

Ephraim Vdall.

The Good of Peace and Ill of VVarre,

Set forth in a Sermon preached in the *Cathedral* Church of S. *Paul*, the laſt day of *July*, 1642.

PSAL. 29 11.

The Lord will bleſſe his people with Peace.

THis Pſalme is *Hortatory*, ſtirring up to the praiſes of God.

And it is *Laudatory*, ſetting forth and celebrating the power and greatneſſe of God, for which he is to be praiſed.

And laſtly it is *Conſolatory*, in regard of two benefits or bleſſings, which are promiſed in it for Gods people.

The firſt is *Strength*, which he will furniſh them withall for War againſt their enemies: in the former part of this verſe.

The ſecond is *Peace*, the choyceſt of all bleſſings: which is promiſed in theſe words, *The Lord will bleſſe his people with Peace.*

Peace is the happy end of all accurſed and unhappy contentions, and that that is the deſire of all men, after they have been well ſchooled in the worth of it by the calamities of War.

But miſerable it is to ſee, men will not know, nor acknowledge the benefit of it ſo much *Frœndo*, by injoying it, as *Carendo*, by wanting it.

Gods choyceſt favors are leaſt ſet by by them that poſſeſſe them, without the leaſt taint or ſtaine of their contrary evils, and the fulneſſe of bleſſings gives men ſuch ſaciety, that by injoying they grow unto a loathing of that that did they want, they would thinke themſelves happy if they might enjoy.

The comelieſt Lady in the world by time and age grows wrinkled; and then ſhe that was the inamouret of all, becomes undeſired of many, and ſome time the goodlyeſt beauty in the world is quite diſdained, and an ugly and deformed creature ſubſtituted in thoſe affectionate embraces that are due to that beauty.

Which comes to paſſe through ſome untoward luſt, or impotent and diſordered paſſion, and to mens admiration, that a man ſhould contemne a creature that might content the beſt of men, for the ſtolne waters and muddy puddles of a deformed hag and harlot.

Iuſt ſo it fares with many men and peace: That goodly Lady whoſe beauty hath been wooed and deſired, ſometime by men of all conditions, and bought ſometime upon diſhonorable termes, by great and noble Captaines and famous Commanders, weakned, wearied and waſted by War.

This

This Lady Peace of whom it was ſaid anciently, *Pacem te poſcimus omnes*, all of us are in love with Peace, is now by age and long continuance with us become ſo writhen and wrinkled in the eyes of ſome, that they begin to loath her company, and ſeeme to turne after, and doat upon that ugly hag of ſtrife, contention, war, that as all other harlots in the end, will bring her lovers to a morſell of bread.

But all this comes from ſome diſtempered and noyſome paſſion, which we ſhall ſeek to cure and heale by diſcourſing of this beautifull daughter of God, for Peace is θυγάτηρ θεοῦ, the daughter of God, the εἰρήνη τοῦ θεοῦ, the Peace of God, who may ſay of his favours, as *Juno* did to *Æolus* of her Nymphs,

Sunt mihi bis ſeptem præſtanti corpore Nymphæ,
Quarum quæ forma pulcherrima Deiopeiam
Connubio jungam ſtabili, propriámque dicabo,
Omnes ut tecum ——— annos
Exigat, & pulchrâ faciat te prole parentem.

I have fourteen Nymphs, the faireſt whereof is *Deiopeia* which I will give in marriage to thee, that ſhe may live all her dayes with thee, and make thee the father of a numerous off-ſpring: So God hath many favours, but the chiefeſt of them is Peace, the faireſt of ten thouſand; and ſuch hath been his love and goodneſſe to this Nation that he hath married us to Peace in a moſt ſtable and long continued contract, and to impropriate her unto us in reſpect of other Nations, and if by our diſtempers we do not put her away, or by our ſins procure a

divorce, he will continue this his choyceſt Iewell ſtill among us, as it is here promiſed, *The Lord will bleſſe his people with Peace.*

In the Text we have three things.

Firſt, the *Bleſſing*, *Peace*.

Secondly, the *Author* of that bleſſing, the Lord.

Thirdly, *thoſe that be bleſſed* of him with it, his people.

And anſwerably there be three obſervations.

Firſt, Peace is a bleſſing upon Gods people.

Secondly, God is the author of it, and gives it to his people.

Thirdly, thoſe that may expect it and have the promiſe of it, are his people.

But I will contract and bind up all the Doctrinal part in this one bundle, as the Spouſe in the *Canticles* ſaid of her Beloved, He was *like a bundle of Mirrhe, he ſhould lodge between her breaſts:*

So I ſhall lodge that bundle in your breaſts, deſiring the aromatick ſavour of it may as a bundle of the choyceſt flowers, or a moſt delightfull pomander, be alwayes fragrant and redolent in the noſtrils of your hearts, and that is this,

Peace is a bleſſing, a rare and pretious favour and mercy of God unto his people, Eſay 54.13. Eſay 66.12. and in infinite places of the Scripture.

There is a threefold peace, *Externa, Interna, Æterna*; Temporall, Spirituall, Cœleſtiall Peace; there is outward peace, the *Bleſſing*: inward peace, the *Grace*: and everlaſting *peace of Glory*.

And as in a ſtately Palace there is a lodge or court that

that leades into the inmoſt goodly roomes, ſo externall Peace is the entrance or introduction to the inward lodgings of the ſweet Peace of conſcience, & of that eternal reſt in which our peace in Heaven ſhall be happy, inaſmuch as externall peace affords us many accommodations and helps to the gaining and obtaining both of the one and other.

Now this Externall Peace I ſhall diſcourſe of only at this time. The outward Peace in this world, which fals under a double notion, according to a double ſtate of men in the world.

Firſt, there is a *Civill Peace*, in regard of the civill ſtate of men, as they be men only, and are knit together in civill ſociety in one Kingdom or Common-wealth, under one King, Governour or government, and bound in the bond of the ſame Laws, the ſinews of their Peace and welfare.

Secondly, there is an *Eccleſiaſticall Peace*, as men fall under the notion of Chriſtian men, and are knit together in an Eccleſiaſticall ſtate, and in the bond of Religion, and the ſame profeſſion of Faith and manner of Worſhip in one body or Church, wherof Chriſt is the head, and the Magiſtrate his vicegerent, and the Scriptures the ſinews of their peace, by precept for things neceſſary, by permiſſion for things of decency not commanded or determined in Scripture, but left to the diſcretion of the Magiſtrate, whoſe *Laws* in theſe things are the *Bonds* of outward peace.

But of this *Eccleſiaſticall Peace*, although I have had many thoughts, at this time I will make no words: the many things I have to ſpeake concerning the peace

of the common wealth ſo overcumbring me, that time will bee too niggardly and cloſe-handed to mee for the other purpoſe, *inopem me copia fecit.*

I ſhall therefore at this time only diſcourſe of civill peace of men, as men living together in one Common-wealth under one King and governour, bound up in the ſame Lawes, the bonds and ſinews of peace.

To this peace are oppoſite all *civill diſſentions and contentions* in the outward ſtate of things, which uſually break forth into, and end in the *troubles and confuſions of warre*, the greateſt and extreameſt oppoſite of peace.

The excellency of this civill peace the *Pſalmiſt* ſets forth excellently in two words, *Pſal.* 133. 1. *How good and pleaſant a thing it is brethren to dwell together in Unity, that is, in Peace!*

Quàm bonum, ſaith hee, *& quàm jucundum, how good and pleaſant!*

Some things are *good, but they are not pleaſant*, as the afflictions of this life layd on us by God, by way of chaſtiſement and correction, which though they prove profitable being ſanctified to men by God, and bring forth in the end *the peaceable fruit of righteouſnes to them that be exerciſed therein*; *yet for the preſent they are not joyous but grievous*, Heb. 12. 11.

Some things are pleaſant but they are not good, as the delights and contentments of our ſenſuall appetite, ſo far as it is carried after the looſe and licencious ſwinge of our corrupted and depraved nature: for though *Epicurus*, and *Ariſtippus* may place their felicity in the pleaſure of the ſenſe, and although God hath gi-

ven

ven us many things contentive thereunto, yet unleſſe the delights thereof bee regulated, and the contentments thereof moderated, and the raynes of our licencious appetite reſtrained, though there be pleaſure in *fulfilling the luſts of the fleſh, yet there is no goodneſſe therein*; nor differs a reaſonable man any thing therein from the brute beaſt that periſheth: which made the Poet ſay

Compedibus ventrem, vinclis conſtringe lienem:

and the Apoſtle, *Rom.* 13. 14. *Make no proviſion for the fleſh to fulfill the luſts thereof.*

Some things are neither good nor pleaſant, as *envy, hatred, malice*, the maine vertues and ingredients at this time of ſome mens zeal that would be thought religious.

Some things are *both good and pleaſant*, as all kind of vertue, honeſty, charity, mercy, and of this nature is peace: which made *Henry* the ſecond of that name King of *England*, though hee were a valiant and courragious Prince, and alwayes fortunate and ſucceſſefull in his warres, yet to preferre peace before warre, *becauſe he found it more full of pleaſure and of profit, than the Warres.*

The excellency of *civill peace* I ſhall endeavour to ſet before you in two things.

Firſt, in the many *commodities it brings with it*, for it never comes alone, but as that ſtately Queene of *Carthage* came forth to entertaine her *Trojan Gueſt Æneas*, ——*Magnâ ſtipante catervâ*, A numerous company of gliſtering Courtiers waiting on her: ſo peace is alwayes accompanied and attended by a goodly

goodly traine of bleſſings, and as *Juno's Deiopeia*, if thou enjoy her ſhe will fill thee with many other bleſſings and contentments, as an off-ſpring begotten on her; *pulchrâ faciet te prole parentem.*

In peace *huſbandry* flouriſheth, for the comfortable proviſion of things needfull for humane life,

Pax Cererem nutrit, pacis alumna Ceres,

Saith *Ovid:* and another Poet,

——Pax arva colit, pax candida primùm
Duxit aratores ſub juga curva boves,

Peace nouriſheth *Ceres*, whom the Heathens honoured as a Goddeſſe, becauſe ſhe firſt deviſed the ſowing of corne; and *Ceres* is the daughter of Peace, in which the plowing Oxen were firſt taught to ſubmit their neckes unto the crooked yoke; in which reſpect although the peace of the ſoveraignty and rule of Chriſt be inward and ſpirituall in the heart and conſcience, yet it was propheſied by *Micah* 4. 3. 4. that when hee ſhould *judge among the people, i. e.* reigne and rule by the Goſpell, *hee ſhould rebuke ſtrong Nations a farr off, and they ſhall breake their ſwords into Plow-ſhares, and their ſpeares into pruning-hookes: Nation ſhall not riſe up againſt Nation, neither ſhall they learne warre any more, but they ſhall ſit every man under his vine, and every man under his fig-tree,* and Eſay 11. 6. *The Wolfe ſhall dwell with the Lamb,* &c. 9. *They ſhall not hurt or deſtroy in all mine holy mountaine, for the Earth ſhall be full of the knowledge of the Lord*; For Chriſts Kingdome is a Kingdome of peace, and his Goſpell and Scepter a Goſpell and Scepter of peace.

Emollit

Emollit mores nec ſinit eſſe feros.

In time of peace all *Trades, and Arts, and honeſt Occupations* are exerciſed without moleſtation, whereby men are increaſed into abundance, poſſeſſing the ſame with content and comfort, *concordiâ res parvæ creſcunt*, by peace ſmall things become great, mens pence are increaſed into ſhillings, and ſhillings into pounds, and he that came naked into the world and a poore lad to *London*, by his trade in times of peace multiplies his few pounds into hundreds, and his hundreds into thouſands.

In peace we injoy our *owne propriety* without violent ſharers with us, and can call that we have our own, *eating our grapes under our owne vines, and our figs under our own fig-trees*, giving good education to our children, ſending them forth in the dance, and breeding them up to the *ſimilitude of the poliſhed corners of a Palace, when there is no going out nor comming in*, Pſal. 144.

In peace we injoy ſuch *honour* as is conferred on us for wealth or merit, by God and by the King, whereby the Noble are held in due eſteeme and diſtinguiſhed from the baſe.

In peace as *wholſome Lawes* are inacted, ſo are they put in execution, and maintained in their ſtrength and vigor, and civill Magiſtrates that beare the ſword, *beare it not in vaine*, but as God hath ſtamped upon them his image, ſo are they obeyed, and had in honour according to his will.

In peace *Learning flouriſheth*, the Vniverſities and

Schooles of the Prophets are erected, augmented, frequented, maintained, cherished and honoured to the advancing of good literature, (not the smallest honour of a Nation) in which respect the Ancients Hieroglyphically represented peace and learning by the *Gowne*, as they did warre by the *souldiers cassock*, and gave this sentence for the excellency of the one above the other, *cedant arma togæ*, let armes give place to Arts, and warre to peace.

Pier. Hierog.

In peace the *houses of God are open* in season and out of season, that the Tribes may quietly and safely goe up thither to worship, even the Tribes of the Lord, and men may tread the wayes of Sion, and frequent her solemne feasts, to be fed with the fatnesse of Gods house, and the plenty of his dwelling place, and may attend the meanes of their salvation in the wayes that leade to grace and glory.

And in one word, all worldly desirable blessings are in this one blessing, peace, and doe accompany and attend upon her; which made the Psalmist say, *Psalm. 133. 3. where men doe dwell together in unity, there the Lord hath appointed blessing and life for evermore.*

Secondly, the *excellency of peace* will appeare by the *vilenesse* and *deformity of warre*, which is her contrary, *contraria juxta se posita*, &c. contraries set one by the other are the more clearely discerned.

What *mischiefe* doth not accompany warre? for it never comes alone, but is attended upon by all the imaginable evills that bee in the world, which like those *Eumenides*, the hags and furies of Hell, doe agitate and [illegible] men to their destruction, as the *horse fly* doth

the cattell, when the Dog-ſtarre reignes in Summer.

Warre is a thing of mighty *hazard* to all kinds of perſons, and things that bee in the world, the iſſues, and changes, and chances of it are moſt uncertaine, therefore the ancient Romans (that knew as much of the ſlippery trickes of warre as ever any people under heaven) called the event of it, *alea Martis*, becauſe when the battell is joyned, the iſſue of it is as uncertaine, as when the Die is throwne what chance ſhall turne upward.

Which made the King of *Iſrael* check the inſolent boaſting of proud *Benhadad* with this ſpeech, *let not him that putteth on his Armour boaſt as he that puts it off*, 1 *King.* 20. 11. *The horſe is prepared for the battell, but ſafety is of the Lord*, ſaith the Wiſe man *Solomon*, Prov. 21. 31.

In warre there is *hazard of all particular perſons*, be they who they will be, the ſword neither regarding the honourable nor the baſe, the learned nor unlearned, the wealthy nor the poore, the wiſe man nor the Ideot, the innocent nor the wicked; there is no reſpect of perſons, *but it killeth one as well as another*, as *David* ſaid in his letter to *Joab* upon the ſlaughter of *Uriah*, 2 *Sam.* 11. 25.

Wee reade, 1 *King* 22. 34. when *Ahab* warred at *Ramoth-Gilead*, *a certaine man drew a bow at adventure and ſmote the King of Iſrael betweene the joynts of his brigandine, being in his Chariot*: here is everything emphaticall to ſet forth the miſerable chance of warre: firſt, a *certaine man*, an obſcure fellow, God knowes

who, not worth the naming, *drew a bow at adventure*, light where it will light, hee ſhootes at random and aymes at no man, but ſmites *the King of Iſrael*, the baſeſt coward or villaine peradventure in the Army of the *Syrians* ſmites the nobleſt on the adverſe party; *a bow-man hits the King in his Chariot, and betweene the joynts of his brigandine*, the onely place to wound him, had hee been neere and ſearched at leiſure for a place to peirce him.

Here therefore in warre the *Lords anointed*, *that is better than ten thouſands*, may fall as ſoone as the baſeſt and moſt uſeleſſe creature, to the great hazard of a ſtate, and to the great ſinne of thoſe that ſhall expoſe his Royall Perſon to that danger: which made the loyall people of *David* to ſay, when *Iſhabenob* the Giant, in a battell wherein *David* was weake, had like to have ſlaine *David*, but that ſome of his Worthies reſcued him from that danger, *thou ſhalt no more goe forth with us to battell, leſt thou quench the light of* Iſrael, 2 *Sam.* 21. 17. *for thou art better than ten thouſands of us*, 2 *Sam.* 18. 3. nay not onely the people of *David*, but the Prophet of the Lord. *Lam.* 4. 20. ſpeaking of a King; and none of the beſt neither, among other things he laments, makes this one maine part of his ſorrow and mourning, *the breath of our noſtrills the Lords annointed, under whoſe ſhaddow we had reſt, was taken in their pit*, that is, by the hands of the Babylonians in their war againſt *Jeruſalem*.

Marke here the phraſes concerning the King, *better than ten thouſands of us*, the *light of Iſrael*, in the mouthes of loyall people ſet forth in the Scripture for their

their commendation, and our imitation; *the breath of our noſtrills, under whoſe ſhadow wee had reſt*, ſo is the language of the Prophet inſpired by the Spirit of God, though men have mouthes at preſent, that like black mouthed *Cerberus*, breathe and barke from Hell another language.

In war is *hazard of whole Armies*, and of *Kingdomes* that depend upon their Armies ſucceſſe. *Victory* beſtowes not her ſelf alwayes to one ſide and party; *The battell is not alwayes to the moſt righteous, it is not alwayes to the ſtrongeſt*, Eccle. 9. 11. But as *Noahs dove* lay hovering over the waters, not knowing where to reſt her foot, ſo when a battell is joyned, *victory* hovers ſometimes long, inclining one while to the one, another to the other, uncertaine where to light, and ſettles ſometimes on the one, ſometimes on the others ſword.

Agag that by his conquering ſword had *made many women childleſſe*, was taken priſoner at the laſt by *Saul*, and hewen in peices by the ſword of *Samuel*, and his *mother made childleſſe among women*, 1 Sam. 15. 33. *Adoni-bezeck* that had overcome threeſcore and ten Kings, and cut off their thumbs from their hands and feete, and made them eat bread like dogs under his table, was taken captive himſelfe by the tribe of *Judah*, and retaliated by them, *Judg.* 1. 7.

The five Kings that warred againſt the King of *Sodome* and his confederates, diſcomfited them and carried away the ſpoyle of *Sodome* and *Lot Abrahams* Nephew alſo, but *Abraham* arming three hundred and eighteene of his houſhold ſervants, purſued theſe five

Kings, and overthrew them in battell, and recovered *Lot*, with all the ſpoyle they had carried away as a booty, *Gen.*14. 11. 15.

The *Amalekites* invaded *Ziklag*, ſpoyled the City, and carried away *David's* Wives and all the ſubſtance of his people; but *David* and his people purſuing them, defeated them, and recovered back all they had carried away from *Ziklag*, 1 *Sam.* 30. 1. 17.

In the warres betweene *France* and *England* upon our pretenſions to that Crowne, wonderfull were the different chances of warre, the one ſometimes gaining on the other glorious victories, and put at other times to ſhamefull flight and loſſe: that noble and victorious Prince *Henry* the fift ſo put that Kingdome to diſtreſſe by his victorious conqueſts, and forced the King to ſuch extremity, that marrying his daughter, beſides thoſe provinces that he injoyed in preſent poſſeſſion, it was agreed upon, that after the French Kings death, he ſhould inherit the *Crowne of France*, by Oath of all the Nobles and cheife Cities of the Kingdome, and ſo it was proclaimed in *England* and in *France*

But *Henry the ſixt* his ſonne loſt all his Father had obtained; which *Henry* the Father, by what ſpirit I know not did fore-prophefie, for when newes was brought him of the birth of his ſonne *Henry* borne at *Windſor*, hee preſently ſaid, I Henry *borne at Mounmouth ſhall reigne a ſhort time and gaine much, but* Henry *borne at Windſor ſhall reigne long and loſe all*, which fell out very true by the differing chance of warre.

Henry the third in the Barons warres, at the battell of

of *Lewis* in *Suſſex* was overthrowne by them: but in the battell of *Eversham* in *Worceſterſhire* hee defeated his *Barons*, beca e the Conqueror, and rid his neck from the yoke of the twelve Peers, that had been put upon him, and had a long time beene grievous to him.

Thus in the long and tedious warres betweene the two houſes of *Yorke* and *Lancaſter*, the differing changes of the war were many; ſometimes one, ſometimes the other faction prevailing in the field; and ſometimes one, ſometimes the other wearing the *Imperiall Crowne*, till all on either ſide were as weary of the war, as many wanton men are now of peace.

All the great *Monarchies* of the world, as they roſe, ſo they fell and were ruined by warre; as the Prophet, *Ier.* 50.23. inſtanceth in that great one, *Babylon*, ſaying, *how is the hammer of the whole earth cut aſunder and broken? how is Babylon become a deſolation among the Nations?* In warre ſometime where *ſtrength, and policy, and ſkill, and courage*, and all things needfull for the war concurre, yet theſe prevaile not, but the *weakeſt, the unſkilfulleſt, the ſeelieſt and moſt unfurniſhed* of military accommodations goe away with the victory; and ſometimes *might* overcomes *right*, and the moſt wicked winne the field, when God will chaſten a people (for other ſinnes) that have a righteous cauſe.

There is no greater evill and affliction in the world than War, for it is attended upon by all the evils of puniſhment that God inflicts upon men for their iniquities. And therefore in Scripture, when God is ſo offended that he purpoſeth the utter ruine and deſolation of a fa-

mily

mily, City or Nation, this is the judgment that he ſets on foot to that purpoſe.

By the Wars of the Philiſtims upon *Saul*, he put an end to *Sauls* life and Kingdom.

By the Wars of Jehu upon *Ahab*, he ſwept away the houſe of *Ahab* as dung from the face of the earth.

By the Wars of the Syrians upon *Samaria*, that City was brought to that calamity, that women did eat their children by courſe, to ſatisfie their hungry ſoules, and fed and ſuſtained their dying lives with the dung of Doves, a thing that nature loathes.

By the Wars of Nabuchadnezzar upon *Jeruſalem*, that City was brought to that extremity, that the beautifull women (*the ſole of whoſe foot might not touch the earth*) ſuch was their nicety and tenderneſſe, did make their own *Bowels the ſepulcher*, for their children of a *ſpan long*, the fruits of their own bodies.

And when it had been reedified by *Zerobabel* and the reſt of the reduct of the captivity, by the wars of the *Romans*, under the conduct of *Titus and Veſpaſian*, it was brought unto as great miſery, and after taken and raſed to the ground, and the people ſold by the poll for ſlaves, and to this day remaine miſerably diſperſed upon the face of the earth.

Troy, the moſt famous City of the World, the ſubject of the ſong of *Homer*, the oldeſt writer in the world, except *Moſes* that wrote 500 years before him, by the wars of the *Greeks* was ruined and turned into a tilled field,

Jam ſeges eſt ubi Troja fuit.——

And now corne grows where *Troy* Town ſtood;

The

The Canaanites, the *Hittites*, the *Amorites*, the *Hiuites* and *Pereſites*, the *Gigaſites*, great and mighty Nations, who had *walled Cyties, and Chariots of Iron, and the ſons of Anack*, mighty men among them, were ſpewed out of their land by the war of the *Iſraelites* upon them, *Joſh.*12.

War brings the Screech Owle and the Dragon into the moſt beautifull and goodly Palaces, laying them as deſolate wildernesſes, full of briars and thornes, and makes them habitations for Satyres, the wild beaſts of the Iſlands and other the moſt dolefull creatures, *Eſay* 13.21.

Yea, when war enters into the Congregation of God, the very *Temples of God are broken down with axes and hammers*, Pſa.74.4. Even that very Temple that was the *beauty & glory of the world*, was burn'd by *Nabuchadnezzar* with fire, 2 *King.*25.9. which made the Prophet *Eſay* thus complaine, *Eſay* 64.11. *Our holy and beautifull houſe, wherein our Fathers praiſed thee, is burnt up with fire and all our pleaſant things laid waſt. And the* Daughters ran the ſame fortune with their *Mother*, *Pſa.* 74.7. *They have caſt fire into thy Sanctuary, and defiled the dwelling place of thy Name to the ground, they have burnt up all the Synagogues of God in the Land:* Thus by War *the holy Cities of Jury became a wilderneſſe, and Zion a deſolation*, Eſay 64.10.

And no marveile, for when great Armies are got on foot, wherein are men for the greater part of them moſt impious and licentious in their violent luſt, what can be imagined, but outrage and villany?

Here is nothing but robbery and ſpoyle, all is fish

that comes to net; *per fas per nefas*, by hooke or crooke, all is one.

In war there is a continuall squeezing of the Spunge that sucked up abundance in the time of Peace, treasures are exhausted, plate is turned into earthen dishes, and people mightily inpoverished by the expensive oppression of war.

In War trading decayes, lands lie untilled, and briars grow up instead of corne, Merchandize by exportation and importation cease, Cities are unfrequented, like the wayes in *Jaels* time, and are made desolate and waste, *Et discordiâ res magnæ dilabuntur*, by war and discord great things are brought to nothing.

In war Wives are made Widdows, Children Fatherlesse, Parents childlesse, Friends friendlesse, *And in civill Wars*, the most *uncivill and barbarous* of all other, the father often fights against the son, and the son against the father, and a mans enemies are those of his owne house and bloud, so that one brother becomes the butcher of another, and the slaughters are most unkindly and unnaturall, all bonds of affinity, consanguinity and humanity being violently broken and cut asunder: as in those civill wars between the houses of *Saul* and *David*, betwixt *Israel* and *Judah*, betwixt *York* and *Lancaster*, in which the brother hath fought against the brother, and the Kings own friends have been forced into the field against him, and have died in that fight, in which they have been but faint enemies to him, and to which they were altogether unwilling.

In these uncivill civill Wars, most woefull are the desolations, none being more destructive and pernicious

enemies

enemies than enraged friends, countreymen, kindred.

For when love is turned into hatred, that hatred is moſt deadly: *Corruptio optimi peſſima:* as it is with any other thing, the better it was in its native, *Goodneſſe*, the worſe it is in its *Corruption*.

I exemplifie this in thoſe bloudy Wars between the two houſes of *York* and *Lancaſter*, in which let that only reigne of *Edward* the fourth be made our Map, to deſcry the deſolations of civill War; in which were fought nine civill Battailes in *England*; inſomuch that in his time moſt of the flower of the Nobility and Gentry of the Kingdom, either died by the *Sword* valiantly fighting in the field, or by the *Axe of the Executioner*, being taken priſoners for partaking.

The Civill wars between *Marius* and *Sylla* had almoſt unpeopled *Rome*, which made *Quintus Catulus*, a noble *Roman*, cry out one day in the *Senate*, with whom ſhall we live at laſt, *Si in bello armatos, in Pace inermes occidimus*, If in War we ſlay the armed, and in Peace the unarmed?

In that Civill War mentioned, *Judg.* 21. 2. Between the tribe of *Judah* and *Benjamin*, when the fury was over, the conquering Tribe wept ſore for the deſtruction of *Benjamin*, whom they had ſlaine down to the ſmall number of 600 men that fled and hid themſelves in the rock of *Rimmon*.

In War, what loſſe is there of *Limbs, of Eyes, of Armes, of Legs?* What living ſorrows of ſuch as comming off maimed from the Battell do live in miſery and want for ever after? So that for all their *Markes of Honour*, the dead are better than they.

And what dying groans, and moanes of men ready to gaſpe out their ſoules, to whom all pity and compaſſion is prevented by *Fifes, and Drums, and Trumpets*, which are uſed in War, not only to encourage the Souldier to make havocke of man-kind, but, as in the valley of *Hinnom*, that the parents might not heare the ſcreeking of their Infants ſacrificed to *Moloch*, leſt their eare ſhould affect their heart: So are theſe loud Inſtruments uſed in War, that men may not heare the woefull complainings of their wounded friends, leſt pity ſhould enteeble that *Helliſh fury*, they call courage and valour, in killing and deſtroying.

In War all priviledges and immunities ceaſe, for here is no Law, but power and luſt, no Iuſtice, but ſpoyle and rapine.

Men had led, ſaith Seneca, a moſt quiet life, if they had taken away theſe two words, *Meum & tuum*, out of the nature of things; which made *Licurgus* ſet up a community in *Lacedæmon*, that his Citizens might have no contention for any private intereſt: But in Warre theſe pronounes, *meum & tuum, mine and thine*, are not known, but what the ſtronger can lay hold on, and carry away by might, that is his own; and it is here according to that proverbe, *That that is thine, is mine; and that that is mine, is mine own.*

Here is no Charter nor Freedom of the City, here is no diſtinction betweene the Magiſtrate and people, but *Cade, and Straw, and Tyler* will beard the King, and give all Iudgements out of their lawleſſe lips, and the moſt noble here are made a ſcorne unto the baſeſt villaine.

Here is no aſſurance of one penny to morrow, to

him that this day is full and hath abundance. *Foeus & lædus ſunt in militiâ, domos diripere, fana ſpoliare, virgines rapere, ſolidas urbes atque oppida incendere*, Eraſ. in Adag.

In War the goodlieſt Cities are ſet on a *Flaming fire*, & laid in their duſt and rubbiſh.

Here the chaſte Wife and Virgin are raviſhed before the face of the miſerable Husband and Parent, unable to relieve or reſcue them from villany.

Here the little Infants are toſſed on the pikes, or taken by the heeles, and their braines daſhed out againſt the ſtones, or ſlaine in the armes, or on the knees, or in the boſome of their deere mother that bare them, and ripped ſometime out of their mothers belly.

In war there are a thouſand indignities and barbarous cruelties, and nothing to be heard or ſeen, but weeping, & wayling, & wringing of hands, nothing but mourning, and lamentation and woe, *heu miſeri qui bella gerunt.*

Indeed War is the laſt and ſoureſt of all Gods Iudgements, ſent out among men for their ſins; the famine and peſtilence not to be compared with it.

For men that be wolves and inſatiable in their cruelties, yea devils one to another, be the executioners of Gods ſore vengeance brought on a people for their tranſgreſſions, when famine, peſtilence, and other more gentle corrections have done no good upon them to reclaime them from their ſins, againſt which, if God being *angry, but a little*, ſhall put this rod into the hands of men, *they will helpe forward and increaſe the fury*, Zecha. 1. 15.

Nay more than this, in *War* the fury reacheth out only

to living men, but to the reaſonleſſe creatures that are appointed for their comfort.

And more than that, to the very ſenſeleſſe creatures, the trees of fruit, the Gardens and Orchards for delight, and fields of corne for the neceſſary maintenance of humane life, are cut down to the ground, or burned up and conſumed, to the detriment of the poſterity that are yet unborne:

Et nulla ſalus Bella.

When Croeſus was overcome and taken priſoner by *Cyrus*, he preferred Peace before War, by this Argument; that in time of Peace the ſons did bury their fathers dying before them, in the ordinary courſe of Nature; whereas in War the fathers bury their children ſlain violently by the ſword.

But in War ſometimes both fathers and children are expoſed naked above ground to the ſhame of their nature, and contempt of their perſon, and to the violence of wild beaſts, wanting all decency of buriall, *Pſa.* 79. 2. *The dead bodies of thy Saints have they given to be meat to the fowles of the heavens, and the fleſh of thy ſervants to the beaſts of the earth; their blood have they ſhed like water round about Jeruſalem, and there was none to bury them.*

And more than that, they are ſometime digged and dragged out of their graves, in which they were formerly layed at reſt, and abuſed with contempt and villany, *Amos* 2. 1. This was one great ſin, for which God would not *turne away the puniſhment of the King of Moab, becauſe he burnt the bones of the King of Edom into lime*, that is, digged them up out of the grave, when

he

he had laine ſo long, that his fleſh was conſumed, and burned his bones to aſhes.

The Duke of Bedford *the Regent of* France, that was victorious in *Normandy* in War, and governed it with renowned Iuſtice in Peace, dying in that Province, was buried under a ſtately Monument in *Roan*, but when by change and chance of War, all *Normandy* became *French*, and caſt off the *Engliſh* yoke, the people would have pulled down his Monument, and have taken up his carcaſe, and throwne it into the open field, but that the humanity of the *French* King would not permit that barbarous out-rage to his honourable enemy.

This miſchievous indignity to humane nature was the reaſon why the *Romans* in their funerals burnt their dead to aſhes, and put their aſhes in an Vrne, or earthen Pitcher, that if their enemies ſhould at any time ſacke and take their City, the bodies of their deceaſed Citizens might not be digged out of their graves, and thus inhumanely abuſed.

If I could reckon up all the miſchiefes that ever were or ſhall be among men in the world, they might all ſufficiently be expreſſed in this one word, *War*, *Si bellum dixeris, omnia dixeris.* And therefore the contrary bleſſing, *Peace*, cannot but be acknowledged a rare and ſpeciall favour, and a bleſſing of God to his people, *who will bleſſe his people with Peace.*

From all that hath been ſaid by way of *Explication*, I draw theſe uſefull directions by way of *Application*.

Firſt, when we do ſee this bleſſing of Peace with-

held,

held, or ſhaken and threatned, we ſhould be perſwaded to renew our *Covenants of Peace* with God, and enter into a conſideration of our ſins, by which we have provoked him to anger, that we may be humbled for them and reforme them: *For be we well aſſured*, when wee behold the Lord gathering his forces together, and preparing to battaile againſt us, we have broken our conventions, and the Articles and Covenants of Peace that we have made with him; *For becauſe they have caſt away the Law of the Lord, and deſpiſed the holy one of* Iſrael, *therefore is his anger kindled, and his hand ſtretched out againſt his people*, Eſay 5.25. and thus he threatneth them; *If ye will walke contrary to me, I will walke contrary to you, & I will bring a ſword that ſhall avenge the quarrell of my Covenant*, Lev. 26.24,25. And therefore let us enter into conſideration, how unworthy of, and unanſwerable to the Covenant of the Goſpell our Nation hath behaved it ſelfe, for whereas we ſhould have *adorned the Doctrine of God our Saviour*, by holineſſe and righteouſneſſe, as it doth teach us, *Tit.2.11. On the contrary*, we have lived in all impiety and unrighteouſneſſe, being full of *envy, hatred, malice, fraud, deceit, hypocriſie, by lying, and killing, and ſtealing, and whoring, and ſwearing, we breake forth; for which God hath a controverſie with the Land*, Hoſ.4.1. And ſeemes now to ſay, awake thou ſword of the Lord, and take vengeance on the breaches of my Covenant of Peace. *Now therefore* upon the alarme given to us by God, we ſhould be carefull and ſtudious to renew our Covenants of Peace with him, as one adviſed, *Job* 23.21. *Acquaint thy ſelfe with him, and be at peace*, by Repentance and Faith in Ieſus

Ieſus Chriſt the Mediator of Peace, entering anew into Termes and Articles of amity with God; and as the men of *Tyre* and *Sydon*, when *Herod* was fallen out with them, procured *Blaſtus* the Kings Chamberlaine to bring them into favour, *Acts* 12. 20. So ſhould we, by renewing our Faith in Chriſt that ſits at Gods right hand, advance our pacification with God.

Secondly, now wee ſee the confuſions of War a brewing, and the ſtorme begin to ariſe, becauſe we do not know but the date of the Peace of the Nation may be out, and the time come to us to drink the heavy and bitter *Cup of trembling*, that hath been put into the hand of all the Nations round about us, & have ſmal cauſe to thinke we ſhall go free, our care ſhould be to provide againſt the miſchiefe of War, which can reach to the great dammage of the ſoule that hath not made its Peace with God in Chriſt; *Therefore* wee ſhould be perſwaded very ſtudiouſly to provide for the ſafety and ſecurity of our ſoules, laying them up by Faith in Chriſt in the hands of God, as in the hand of a faithfull Creator, and a reconciled God in him, that if we fall in the common calamity and deſtructions of the ſword, and be deprived of that outward Peace which is in the World, yet keeping Faith and a good Conſcience, the ſword ſhall but let our ſoules out of the body, as out of a priſon, to injoy eternall Peace and reſt in Heaven, the conſummation of the bleſſed quiet begun in Peace of Conſcience in this Life; *& we ſhall by death be delivered from all the evils that ſhall come upon the World*, Eſay 57.2. *For the righteous is but taken from evils here below, and Peace doth come to them in death, and*

the grave is but a bed of reſt to them, and that fulfilled that our Saviour ſpoke, *Ioh.* 16.33. *In the world ye ſhall have trouble, but in me ye ſhall have Peace*, the way wherunto is Faith and a good Conſcience, Vprightneſſe and Integrity of heart, for the *end of the upright and perfect man is Peace*, Pſ.37.37. therefore ſaith the Pſalmiſt, *Keep innocency, and do the thing that is right, for that will give a man peace at the laſt*; and though the Heavens fall, the ruines thereof ſhall not make him affraid, his heart being ſupported by a better hope and expectation than the beſt things in the World can afford unto him, having laid his ſoule up in the ſafeſt hand.

Thirdly, ſeeing War is ſo full of miſchiefe, and ſuch a deſtroyer of all the bleſſings of Peace, make it your dayly requeſt to God, that he would be pleaſed to deliver us from it, to keep it from entring in among us, and to ſcatter that cloud that hangs over our heads and threatens us. *I heard a Preacher once in the pulpit exhort men to pray againſt the compounding our diſtractions that be broken forth upon us, as a thing that would undo us*, And he ſaid, *Though War were a ſad way, yet it was the ſafeſt way. Dulce bellum inexpertis.* Surely *David* a valiant warrior, and learned in the miſeries of it, by long tryall and experience, when God (purpoſing to chaſten his pride in the multitude of his people by cutting ſhort the numbers of them) put him by *Gad* to the choyce of peſtilence, famine or war; *David* that knew full well the calamities that accompany this judgement, utterly declined it, leaving himſelfe to God to ſend which of the other two it was his pleaſure, 2 *Sam.* 24. 14. *Let me fall into the hands of God, ſaith he, for his*

mercy

mercy is great, and not into the hands of man (for we may thus ſupply it) with *man in warre there is no mercy*: from whoſe example let us learne to pray which way ſoever he pleaſeth to chaſten us for our ſinnes, yet to preſerve us from this dreadfull miſchiefe and calamity of warre, if he have any pleaſure in us.

Fourthly, we ſhould bee excited to great thankfulneſſe for our bleſſed peace that hath been ſo long continued among us, and for all thoſe bleſſings that have accompanied it unto our comfort, God having made us all our dayes to dwell in the multitude of peace, under *nourcing Fathers and Mothers*, Princes that have delighted in, and under God procured and maintained us in peace, whereby we have beene increaſed into all affluence and abundance of people, riches, and all kind of things needfull and convenient for this naturall life, in learning and knowledge, and all helps to further the health and happineſſe of our ſoules, if now we doe not ruine (*propria male*) by our owne abundance, *and as fat cattell* that came leane and ſcragged into a rich paſture, being growne wanton with their fulneſſe of feede, turne the heeles on the paſture that hath fed them, leaping over the hedge, through deſire of change, and to run at random in the vaſt Common, where their paſture is too ſhort to fill their bellies, and the briars and thornes do plentifully tear and rend their ſmooth and ſleeke backs, and ſend them home with deſire to the place from which they brake in wantonneſſe, where they ſtand as it were bemoaning their folly, but unable to get into the place which they wantonly forſooke, till helped in by their Maſter.

Fiftly, it ſhould beget in every one of us an averſe diſpoſition to warre, and an *inward diſlike and loathing of it*, and ſhould frame in us delights and deſires of this great bleſſing of peace, *with all anſwearable endeavours* as much as in us lies to advance and preſerve it among us: *to be in* our ſelves of a *peaceable diſpoſition*, to love and live in peace, it is a fruite of true Religion and an argument thereof, *James* 3. 17. *The wiſedome that is from above is peaceable, full of mercy, gentle and eaſie to be entreated*, i: is not full of malice, and hatred and fury, like them that breath nothing but ſwords and piſtolls, and ſpeake nothing but halters and axes, and perſwade nothing but warre and fighting up to the knees in bloud, uttering nothing but threatnings, and ruine, and confuſion to all that differ from them in the leaſt ſyllable of opinion; ſurely *if any man ſeeme to bee religious and refraineth not his tongue his Religion*, that is, his profeſſion of religion is in vain, *Jam:* 1.26. and therfore let your ſpeeches breath peace out of a peaceable heart, deſire, labour for and ſtudy peace, and as a thing helpfull thereunto, *follow your owne plough*, and meddle not in things that belong not to your calling: *Studie to be quiet*, ſaith the Apoſtle, and as a thing helpfull thereunto he addes, *meddle with your owne buſineſſe*. 1. Theſ. 4. 11.

There bee men that have an Oare in every mans boate, matters of State, and the Miniſtery, and Government, and Reformation is his buſineſſe that never yet reformed his heart or life; *they will* not allow a *Biſhop* in his owne *Dioceſſe* and yet will be ἀλλότριοι ἐπίσκοποι Biſhops in every mans *Dioceſſe*, from whence growes

growes ſtrife, and contentions, and great and hatefull thoughts of heart that prepare men unto civill warre, and withall if that evill come upon us, to encreaſe the miſchiefes of the judgement, and to make it the more bitter and deſtructive.

Sixtly and laſtly, pray for the *continuance of our peace* ſo long continued to the happineſſe of our Nation, but now grievouſly ſhaken and threatned, *pray* that it may be deere and precious in Gods eyes, and that which he denounced againſt his people never befall us, *Jer.16. 5. I have taken away my peace from this people.* It hath been a great bleſſing hitherto, that in our time there hath been *no going out, nor comming in, nor complaining in our ſtreets*, through forreign or domeſticall warre, *happy are the people that be in ſuch a caſe*, Pſal. 144.15.

It was the happineſſe of *Solomons* time, 1 *Chro.* 22. 9. That he was a *man of peace*, and God did give *him reſt from all his enemies round about*, and therefore hee called his name *Solomon*, that ſignifies peaceable, for I will *give peace and reſt in his dayes*, ſaith God to *David. It was* a great bleſſing upon *Jehoſhaphat* and his Kingdome, *that the feare of God fell upon all the Kingdomes that were round about Iudah, ſo that they made no warre againſt* Iehoſhaphat. 2. Chro. 17. 10. And our duty is to be thankfull that it hath beene ſo with us of a long time, and to pray that this our happy peace may be continued, and ſeeing wee have no *comming in by invaſion*, that there may be no *crying in our ſtreets by the miſeries of civill warre* in the bowells of our Nation through the diſtempers of any ill affected perſons that doe deſire or delight in ſuch a warre.

For did wee know ſo much of civill warre as a few moneths have diſcovered to them in *Ireland*, wee would thinke our ſelves an happy people, and a little of their vineger would cure the itch of their fingers that would faine be fighting.

There be ſome unquiett ſpirits alwayes among men, of whom it may be ſpoken that *Agamemnon* ſaid of *Achilles*,

Αιὶ γάρ τοι ἔμμε τε φίλη πόλεμοί τε μάχαί τε

Strifes, and warres, and fightings are alwayes pleaſant to thee.

Angry natures, *iracundia lites concitat, concordiam diſſipat*, anger ſtirres up ſtrife, and ſcatters peace.

There are a people it ſeemes weary of peace, and deſirous of warre in the bowells of the Nation, not conſidering that ſuch a warre is with their owne brethren and Countrie men in the fleſh, and will be moſt fatall to the whole Nation, and begin when it will begin, *it will be bitterneſſe in the latter end*, as *Abner* ſaid to *Ioab*: and come it when it will come, it will bring repentance enough with it when it is too late, both to the *vanquiſhed*, and to the *victor*.

Benhadad deſpiſing termes of peace, and wilfully and proudly making warre upon the King of *Iſrael*, was taught repentance by an utter diſcomfiture of his numerous forces wherein hee truſted and whereof ſo much hee boaſted, 1 *Kings* 20. 20. and was forced when he was halfe drunken to flye for his life, and after baſely to ſend his Courtiers with ropes about their necks, to ſay to the King of *Iſrael* whom hee ſo much deſpiſed and provoked to battell, *Thy brother* Benhadad

dad *ſaith, I pray thee let mee live*, Indeed *the proudeſt and moſt quarrelling Spirits in proſperity are uſually the baſeſt, and moſt ignoble in adverſity.*

The *Trojans* after the many fearfull miſeries and dreadfull calamities of ten yeares warres of the *Grecians* upon them, provoked by the rape of *Helena* whom *Paris* had ſtolne out of *Greece* from *Menelaus* her huſband, began to thinke of ſending *Helena* home, which had they done at firſt as they were bound in juſtice, and not perverſly gone about to maintaine that wicked act with warre, they had eſcaped the miſery they ſuffered, and the ruine of their City: whoſe late repentance came into a proverb, *Serò ſapiunt Phryges*, the *Trojans* are wiſe when it is too late, which will be fit to all that ſtubbornly betake themſelves to warre.

But of all warres the civill warre is moſt unkindly and diſconſolate, though too too many wretched ſpirits wiſh it were a foot: and whereas all good men would ſacrifice themſelves for the peace and ſafety of their Country, theſe would faine *bee fiſhing in troubled waters, and therefore trouble the waters that they might bee fiſhing.*

Otho the *Emperour* being but three and thirty years of age, ſeeing he muſt either lay downe his Empire, or maintaine it with the ſlaughter of his Citizens, and being exhorted by his ſouldiers not to deſpaire of the ſucceſſe of that warre, made them this anſwer, *ſibi ſuam vitam tantì non eſſe, ut hâc de cauſâ bellum civile naſceretur*, my life is not ſo deare to me, that for it a civill warre ſhould be raiſed in my Country.

But many are of ſuch peſtilent and deſtructive ſpi-

rits, ſo malignant and ill affected to the publique, and ſo full of love unto their own particular, that they wiſh a civill warre, ſome for ſpoyle and booty, and ſome to injoy their licencious liberty, and ſome to advance onely their peeviſh humour, and to maintaine or ſet up things that cannot in all eternity recompence the ſlaughter of one battell.

Theod. l. 5. c. 20. *Macedonius* the Heremite hearing *Theodoſius* the *Emperour* had determinined to make warre upon the *Antiochians*, and to deſtroy them by the ſword, becauſe they in a diſcontented tumult occaſioned by the impoſition of an *extraordinary tribute*, had broken downe a brazen image of *Placilla* the Queene, reproved the *Emperour* by a meſſage, and charged him to deſiſt from his intended enterpriſe, and to conſider that hee was but a man, and depended upon the will of God, and not to deſtroy the Image of God by warre for a brazen Image, ſeeing many other brazen Images might be made, *at ne pilum quidem Imperator interfecto homine reſtituere poſſet*, but a haire of a man ſlaine could not be repaired by the Emperour, and the *Emperour* obeyed the Eremite and forgave the *Antiochians*.

The cauſe of warre had needs be very great and urgent, and the benefits of it apparent, for the deſtructions of it are of things ineſtimable: and therefore peace hath alwayes beene and is a bleſſed thing, and an eſteemed Iewell, and warre moſt wretched and abhorred of every man, unleſſe of ſuch as be crazed in their breins or fortunes, that have eaten hemlock and are fitter for the darke and cloſe lodgings of *Bedlem*, than to ſee the light and open aire, and live in humane ſociety

to

to which they are infeſtive that deſire or delight in warre.

When a *Pyrate* was brought before *Alexander*, and accuſed for robbing on the Sea, *Alexander* asked him why hee infeſted men upon the Sea? to whom the *Pyrate* boldly gave this anſwer, Why doſt thou infeſt them on the Land? but becauſe I doe that I doe *parvulo navigio* in a ſmall bottome, therefore I am called a theife, and becauſe thou doeſt that thou doeſt *magno exercitu* with a great Army, therefore thou art called an *Emperour*. Certainly they were both of them miſcheifes to mankind by the bad effects of violence, and of the ſword, which are the loſſe of goods, Eſtates, Liberties, Landes, and all other comfortable things that waite on peace.

For in peace there is freedome from all thoſe ſad and black calamities, which the diſmall clowd of warre rains down among the ſons of men to their deſtruction. *They are* therefore like *Alexander* and his *Pyrate*, the very peſts among men that doe delight in warre, and doe deſire to breake off and chaſe away the great bleſſing of peace.

For in peace men enjoy themſelves and the fruit of their labours, trade in the City, husbandry in the Countrey, pleaſure in their recreations, traffique with ſtrangers, the Goſpell preached, Gods Ordinances duly adminiſtred, his Sabboths comfortably obſerved, communion with their friends and kindred, education of their children, and plenty of all bleſſings that bee deere unto the living, and decent and comely buriall of the dead, all which they are deprived of by warre,

as they be bleſſed with them by peace.

Peace, why it is the deſire of Angels for us, *Luk.*2. 10. *Glory be to God on high and on earth peace*, was the ſong of the heavenly quire that celebrated the birth of Chriſt the King of peace.

Peace, why it is a bleſſing promiſed to the Church in all the ages of the world upon their obedience to God, *Levit.* 26. 6. *If ye walke in my Statutes and keepe my Commandements, I will give peace in the land, and ye ſhall lye down, and none ſhall make you afraid, neither ſhall the ſword goe thorow your land.*

Peace, why it is the requeſt of the Prophet, and that he ſtirres us up to pray for, *Pſal* 122. 6. *Pray for the peace of Ieruſalem, they ſhall proſper that love thee, peace bee within thy walls and plenty within thy Palaces, for my brethren and companions ſake I will now ſay, peace bee within thee, becauſe of the houſe of the Lord our God, I will wiſh thee good.* Firſt, here is *proſperity* to them *that love the peace* of *Ieruſalem*; Secondly, here is *peace firſt*, and then *plenty after*; Thirdly, here is peace prayed for for *humanities ſake*: and fourthly, for *Religion and the Churches ſake.*

And the taking away of peace is reckoned in Scripture a grievous judgement, and ſo threatned, *Ier.* 16. 5. *Thus ſaith the Lord* (to the Prophet) *enter not into the houſe of mourning, neither goe to lament or bemoan them, for I have taken away my peace from this people, ſaith the Lord, even loving kindneſſe and mercy*: for if peace bee gone, farewell all other bleſſings of the Lord, and therefore threatning the captivity, he thus expreſſeth it, *Ier.* 30. 5. *wee have heard a voyce of trembling, of feare*

and not of peace, for the voyce of peace is ſweet, as the voyce of warre is dreadfull.

And this judgement God ſeemes now to threaten us withall, our peace ſeemes to be ſhaken, crazed and almoſt broken in pieces, and warre to bee entered into our gates, we heare the beating of the Drumme, the clangor of the Trumpet, the report of the Muſquet; and the horſe prepared for the battell trots in our ſtreets, and his neighings are entred into our eares, and *the deſtructions* will be of the ſame Country-men, and of many of the ſame profeſſion for the ſubſtance of Religion, and of the ſubjects of the ſame King.

Oh, ye therefore that be the friends of peace, the ſervants of the God of peace, the ſaved of the Prince of peace, and joyned together in the ſame covenant of peace, who have one God the Father of all, one Lord the Redeemer of all, one faith, one baptiſme and one hope of Heaven, pray for peace: *pray that ſome* Mediator may ſtand up in the gap to divert this threatned ſtorme of deſtruction: *pray that that God*, who when there was ſuch a diſtance made betwixt God and man by ſinne, that no creature in heaven or earth could reconcile them, conceiving in the bowells of his mercy thoughts of peace toward man, did ſend the Sonne of his love and delight in the fleſh, to make peace, to procure peace, to preach peace and purchace peace for us with our God, *would ſtirre* up in the hearts of Prince and Parliament the ſtudious deſire and endeavour of pacification, that theſe water-breaches that be broken in upon us, may not be given way unto, leſt they prove an inundation and deluge of deſtruction.

It would be a work of glory for every man in place fit to that purpoſe to labour this way, and bleſſed ſhould he be, bleſſed are the Peace-makers, for they ſhall be called the children of God, *Mat.* 5. 9.

Plut. Flam. *Titus Flaminius* when he had compoſed the diviſions and quieted the ſeditions of *Greece*, and ſetled the divided and diſtracted eſtate of the Countrey, triumphed for it with as great joy as if he had conquered the *Macedonians* and all *Greece*.

So glorious would it bee to be a worker in this worke of pacification for any man that hath a calling giving him a capacity thereunto, that he ſhould bee regiſtred in the Chronicles of Fame to his immortall glory, wherein the willfull raiſers up of warre ſhall beare eternally the blacke marke of Infamy.

And for us all of an inferiour Orbe & Sphære, lets be excited to pray labour, and ſtudy in our way for peace, not blowing the Trumpet nor ſtirring up the coales and fire of warre, by factious oppoſitions, by ſiding names & Titles that tend onely to ſedition, and to foment and nouriſh hatred and malice, there by to prepare us to the greater cruelty one againſt another, if that judgement ſhould be begun amongſt us; let us avoyde lying and ſlandering, eſpecially blaſpheming and ſlandering the footſteps of the Lords anointed; let not the voyce of warre be named by you, unleſſe in deteſtation, *ſi pacem diligis belli mentionem ne feceris.*

Senec. de Bene. He was no foole but a wiſe Stateſman that ſaid, *iniquiſſimam pacem juſtiſſimo bello antefero*. I preferre the moſt unjuſt peace before the juſteſt warre, *&* Cicero. *omnis pax bello civili præſtantior*, any peace is better than a civill warre.

warre. Moſt true it is that peace is better with many diſadvantages, than War with all the conditions that be deſirable to it.

Certainely therefore they be men of mad and diſjoynted braines, and deſperate ſpirits, that are all for Warre, eſpecially for a Civill Warre, in the bowels of their owne Countrey and Nation, Of ſuch a man ſaith *Cicero*, *Nec privatos Focos, nec publicas Leges, nec Libertatis Jura chara habere poteſt*, &c. Hee neither eſteemes mens private intereſt, nor the publique Laws, nor the rights of Liberty deere unto him, whom diſcord, whom the ſlaughter of his Citizens, whom Civill Warre delighteth; and I think him fit to bee caſt out of the number of men, and to bee exterminated the confines of humane Nature; and therefore whether it be *Sylla* or *Marius*, or whoſoever elſe that wiſheth for a Civill War, I judge him to be borne a deteſtable Citizen to the Commonwealth. Cicer. in Phil.

Neither is any thing more horrible than ſuch a Citizen, than ſuch a man, if at leaſt he be to be eſteemed a Citizen, or a man that deſireth a Civill Warre.

The *Turkes* in deteſtation of the bloudy contentious humor of *Selimus* their *Emperor*, who was never quiet, never well, unleſſe he were fighting, though it were with his own father, made this a piece of his *Epitaph*,

Licet oſſa jacent, animus tamen bella quarit;

Though his bones be at reſt, his ghoſt is hunting after war.

Oh, let us that be Christians then, the ſons of peace, and called unto peace, in and by the Goſpell of Peace, abhorre thoſe bloudy ſlaughters of mankind that do accompany War.

Thinke often on the miſeries that do waite on War, and go along inſeparably with it.

Set woefull *Germany* before your eyes, ſo waſted and conſumed by war, that in the *Palatinate*, the goodlyeſt and moſt fruitfull Garden of that Countrey, men have beene found dead with graſſe in their mouths, which they have gathered and gnawed up like beaſts, to keep alive their ſtarven ſoules, ready to dye of hunger.

Set lamenting *Ireland* before your eyes, with all thoſe villanies & outrages committed on men, women, children, rich, poore, prieſt and people, without reſpect of age, or ſex, or calling.

Do we deſire to be made deſolate as they be?

Would we ſee our Towns and Cities on a flaming fire?

Would it be pleaſing to us to behold our wives, the pleaſure of our eyes raviſhed before our faces?

Would it be a delight unto us to ſee our little Infants, that be ſo deare and tender to us, that the wind may not be ſuffered to blow on them, toſſed on the Pikes in ſport, by the barbarous and remorſeleſſe Souldier, or taken by the heeles, and their brainesdaſhed out againſt the pavement?

Would we behold all we have laboured for all our life long, carried away in a moment by a ſtranger; *and all our* pleaſant places that be deare unto us, made a deſolate heap of rubbiſh; *even our Churches*, which our fathers

thers with great and expenſive coſts have builded, and our ſelves have at our own charges repaired and beautified, that we may with the more light ſome comlines, and decent delight aſſemble together in them to Gods ſervice & the welfare of our ſouls, *& into which in* ſome places already the *Souldier is entred to bee trained and marſhalled:* Would we ſee them laid waſte, or made ſhambles, or market-places, or ſtables, or Pigion houſes, the things that ſome deſire and ſpeake concerning them already?

Or do we deſire to enjoy Gods bleſſings, and our ſelves & wives and children in honeſty and in honour, our trades and riches in the City with ſafety, our pleaſure and poſſeſſions in the Countrey with comfort and contentment?

Oh then let us deſire, and pray, and labour for the continuance of Peace, ὦ μῶρε μῶρε, Oh foole, foole, all theſe deſirable things are in this one thing, Peace.

And if notwithſtanding all that hath been ſaid, or may bee thought concerning the bleſſing of Peace, and the miſchiefe of War, we will yet deſire to be fighting; Remember that imprecation of the Prophet, Pſal. 68. 30. *Thou ſhalt ſcatter the people that delight in War.* Conſider neither ſide can be aſſured of victory: nor can any man imagine the ſad iſſues of a diſcomfiture to the diſcomfited.

Let therefore (I beſeech you) the eare that hath heard theſe things, affect the heart againſt that fearefull judgment of War, and beget in us all a deſire and love of Peace, in which we may enjoy all deſirable bleſſings, and

and the blessed Gospell of Peace, to build us up in that Peace of God that passeth all understanding, and bring us after the troubles of this life to that rest and Peace that shall bee glorious and happy in Heaven for ever.

FINIS.

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NEWES

FROM

The Earl of *Bedford*, Lord Generall of the Horſe, that is now ſet forth for the Defence of the Proteſtant RELIGION.

Declaring the happy and fortunate Succeſſe of the Proteſtant Army at Siege-Moore in Sommerſet-ſhire, upon the 19. day of this inſtant month of *Auguſt*, who having received a *Challenge* from the *Lord Paulet*, Sir *Ralph Hopton*, and Sir John Stowell, daring them to meet them at the ſaid Moor at the time and place appointed.

Which ſaid Gentlemen upon the 19. day aſſembled at Siege-Moor with a great number of men, where Sir *Francis Popham*, Mr. *Prin*, and Mr. *Strand* met them with 6000. Horſe and Foot, and after ſome parley concerning the King and parliament, they fell to blowes, but after ſome 6 houres fight Sir *Francis* obtained the Victory.

The ſaid Lord *Paulet* and his Accomplices ſtood for the *Commiſſion of Array*, and Sir *Francis* and the reſt of the Gentlemen for the *Ordinance of Parliament*.

London Printed, for *Thomas Berriman*; dwelling in Great St. *Bartholomews*, Auguſt 23. 1642.

Exceeding Joyfull

NEWES

FROM

The Earl of Bedford, Lord Generall of the Horse, that is now set forth for the Defence of the Protestant Religion.

Declaring the happy and fortunate Successe of the Protestant Army at Sieg-Moore in Sommerset shire, upon the 19. day of this instant month of August, who having received a Challenge from the Lord Paulet, Sir Ralph Hopton, and Sir John Stowell, daring them to meet them at the said Moor at the time and place appointed.

Which said Gentlemen upon the 19. day assembled at Sieg-Moor with a great number of men, where Sir Francis Popham, Mr. Pine, and Mr. Strand met them with 6000. Horse and Foot and after some parley concerning the King and parliament, they fell to blowes, but after some 6. hours fight Sir Francis obtained the Victory.

The said Lord Paulet and his Accomplices stood for the Commission of Array, and Sir Francis and the rest of the Gentlemen for the Ordinance of Parliament.

London Printed, for Thomas Berriman, dwelling in Great St. Bartholomews, August 23. 1642.

Exceeding Joyfull

NEVV SEROM

From

Sommerset-shire.

ON the 16. day of *August*, there was a meeting of divers Gentlemen at Sir *John Stowell* his house at *Hom*, where after much discourse amongst themselves, they contrived away how they might put the *Commission of Array* in execution, and suppresse all those that should oppose them therin, Sir *Ralph Hopton* replyed, that it were an easie thing to be done.

First, considering my Lord *Paulets* powerfulnesse in the East part of the shire, and what mean Forces thereabouts can arise to hinder his Proceedings therin, the rather for his part in regard

of Master *Digbies* assistance of Horse and Foot.

II.

For his own part he said he hath gotten the good will of the County therabouts his quarter, notwithstanding Mr. *Alexander Popham*, or Sir *John Horner*, do they what they can.

III.

For *Iihn Stowel* it was said his opposers were many, namely, Sir *Francis Popham*, Mr. *Pine* M. *Coles*, M. *Newton*, and divers others; yet they thought his part of the County were as easie to be brought under subjection, as any of them, all the rather, because he hath great Lordships and Mannors about the West part of the shire, and that his Tenants, most of them holdeth their Lands by Rack-rent; so that if they would not obey his command, he might out with them.

IV.

And lastly, for Sir, *Francis Dorington*, Sir *Ferdinando Gorge*, and Mr. *Smith*, they said that they thought the Inhabitants of the City of *Bristoll*, and *Bath* would help and assist them, notwithstanding Mr. *Hollis* or Mr. *Stroud*; after which agreement they concluded and prefixed a day, place, and hour, of meeting, which was the following, being the 18. of *August*.

And

And that every one of their Gentlemen afore-mentioned, should make what expedition they could in Raising each severall mans quarters, and to force their Neighbors and Tenants to be well armed with powder and shot, and the Pikes to be in the Arrear of the Musquetiers, and the Horse to be in Arrear of all the Pikes, which was about the number of five thousand souldiers, all to meet at a place called Siege-more, upon the Eleventh of August, about one of the clock, at the East part of said Moore, neere adjoyning to *Donnington* and *Sommerton*.

Sir *Francis Popham* and his Son Mr. *Pine*, Mr *Strood*, and the rest having had notice sent them by these Cavaleers, that at such a day, place, and houre, they would put the Commission of Array in execution, in defiance of them all, that if any offered to oppose them in the execution thereof, let them be assured they shall suffer for their attempt, though they hazzard their Lives and Fortunes therein.

The said Sir *Francis* with the rest of the Gentry in the County, fearing no threatnings, caused the drums to beat up, charging the Trained Bands to be in readinesse, and every Captain of the train Bands to lead his Company to the said Moore at the day appointed, and about 6000 met at the place and hour, the Cavaleers themselves durst not venture neer their souldiers, for feare of Treachery by their own Companies.

For

For there was not a word of Command obeyed by the Cavaleers, upon which they all rid their wayes, and took their commanding servants and Sir *John Stawell* dangerously shot in the breech, yet he got away before any could overtake him, and the Country being thus met together on both sides, the one part to put the *Commission of Array* in execution, the other the *Militia*, consented all in generall to put the *Militia* in execution where they exercised for three hours space, only three Captains in the Lord *Paulets* Regiment, and two Captains under M. *Smith* his Regiment, refused to put their souldiers in ranck or file, or to exercise them.

Whereupon they were apprehended and carried to prison, till Order from the Parliament.

The Country since the last four Troope of Horse, sent by the Earl of *Bedford*, who is Lord Lieutenant of the shire, hath kept the Country in peace and quietnesse, for they are quartered within a mile of each Gentlemans habitation or mansion house.

The City of Wells hath been much rifled and racked, and the Cavaleers have poled and pinched the poor of the City, and hath made such an obstacle of the town, that it is not 10000. l. will make satisfaction.

The Town Goal are full of the meaner sort of people, and the chiefe Agents was willfully let gone; after which there was Order taken for by the Committee and Justices, having therefore mature-

maturely and judiciously considered, that the chief spring of all our miseries descends from those corrupt Fountains, have thought it meete and expedient that there should a troop of horse daily at the Lord *Paulet* his house, for the more security of the peace of the shire, and so about every of the said Gentlemens houses a Troope of horse for their apprehending, that thereby the County may be cleansed rom such corrupt members that contaminate the sanctity of the Lawes in an obstinate exulcecration: but it is to be feared they are gone out of the shire else they would have bin taken ere this, in regard of their dayly searches made about their houses, and in most parts of the shire.

On Friday after the mustering of the trayned Bands, there was a privie search at one Mistris Ward her house a widdow woman, and a great Recusant for M. *Smith* neere *Bridgewater*, and at Mr. *Harvies* house an Alderman sometime of *Baidgewater*, for Sir *John Stowell*, but no person found therein, but there was Ammunition and Armour found in widdow *Wards* her house, for above 100. souldiers.

A little boy seeing the Riding at the House, said that his Father had a great company of such Guns too; hereupon the Searchers went with the Child, and searched all that Village of *Ware*, and took from the widdow *Ward* and neere upon 400. Arms, and many sorts of Engines, the Tenants

nants were all committed to safe custody: and this is all for the present I can certifie you with all, till the next Post.

The Captains of the City of *London* were appointed to attend the Committee for Defence of the Kingdom, to consider of fit and convenient places for the making of Out-works for the Defence and safety of the City of *London*, and the Suburbs thereof.

Ordered to be forthwith printed,

John Brown Cler. Parl.

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SPECIALL

PASSAGES

From divers parts of this Kingdome, as it came to the hands of ſome of the Parliament, and divers other perſons of Credit: Communicated for the ſatisfaction of the well-affected Party.

From *Tueſday*, the 16. of *Auguſt*, to *Tueſday*, the 23.

Portſmouth.

FOr the ſtate of *Portſmouth*, it appeares by divers Letters which have come from the Siege there this week to the Parliament and others, that the Colonel is every day more and more reduced to a weaker condition, his Officers as well as common Souldiers deſerting him, getting over the Walls in the night time, and are moſt earneſt to be imployed by the Parliament in the aſſaulting of the Towne, and to ſhew their fidelity, deſire to be put in the Front: *Goring* is afraid himſelfe, having got all his plate, and Treaſure, and great quantities of powder into the Tower there: Moſt of the Cattle and Sheep, which by violence he took from the Inhabitants of Port-Sea-Iſland, he hath cauſed to be ſalted and put into the Tower alſo, and ſtoreth other quantities of Ammunition there likewiſe, Sir *William Ford*, and Maſter *Lukener* the Lawyer, who are with him in the towne, beſides the Cathedrall men of Winchester wiſh they were out againe, & that the aſſiſtance of men, money, & horſes which they gave to the Colonell to further his deſigne againſt the Parliament might be forgotten, and they and their Eſtates not to be in jeopardy for it: So vigilant are the Commitee of the Parliament, *viz.* Sir *William Lewis*, Maſter *Whitehead*, Maſter *Wallop*, Sir *Thomas Gervaſe*, &c. and Maſter *Richard Norton*, that they ſtop all manner of intelligence by Land (as the Earle of Warwick doth by Sea) having

having intercepted Letters from *Goring* to the Marqueſſe of *Hertford*, and Sir *John Stoell* for preſent help by Land, or he is loſt, as alſo to Colonell *Bret*, the new made Governor of the Iſle of Wight for helpe by ſea, in ſending him 500 men with all ſpeede, and the Ships under the Earle of *Warwicke*, have not onely intercepted Meſſengers going by ſea from the Iſle of Wight to Ponſmouth, but the Letter ſent by them, though ſtiffely denied, and ſecretly hid in the Boate, yet they found them, ſomefrom Colonell *Brett*, Captaine *Turney*, Captaine of Cowes Caſtle, and Captaine *Bucks*, Captaine of *Sandon* Caſtle, and the *Silver Spoone Weſton*, a Member of Parliament, to *Goring*, they all expreſſing that Mr. *Liſle* one of the Houſe of Commons had ſo poyſoned the Inhabitants in that Iland that they were all for the Parliament, except theſe ſaid Captaines, Sir *John Oglander*, and ſome more of the Gentry; but admitting the men were willing, yet being deſtitute of money, there was ſmall hope of raiſing them there for his Service without it; and therefore adviſing *Goring* to ſend over good quantities of coyne to allure the fellows unto him, then they would endeavour to ſend him ſome men: one of their Letters expreſſed, that the Marqueſſe of *Hertford* would attempt with 500. foote, and 500. horſe, to raiſe the Seige by Thurſday the 18. of *Auguſt* inſtant, and a paſſenger from *Portſmouth* to the Iſle of Wight being taken by the Ships, confeſſed that *Goring* told him, that if Marqueſſe *Hertford* came not this weeke to relieve him, he found the Townesmen to be ſo falſe unto him, that hee could not hold out: Sir *William Waller*, and Colonell *Hurrey* drew out twentie horſe a peece out of each of their troopes, and came within Muſquet ſhot of the walls to dare *Goring* to ſend out horſe to encounter with them, who plaid upon them with Cannon ſhot, but without doing any harme, and at laſt ſent out thirtie horſe againſt them, whom they forced to a ſpeedy retreate.

The Parliament being informed of Marqueſſe *Hertfords* inteption to come and aſſiſt *Goring*, ſent away Sir *Iohn Merricks* Regiment, and one Troope of Horſe, which upon Friday laſt joyned with the reſt of the Forces before *Portſmouth*, as alſo did a trayned band of *Hampſhire* joyntly with the other Forces, to oppoſe Marqueſſe *Hertford* and his ſtrength, in caſe they ſhould come: And it is writ, that the Saylors very ſuddenly intend to ſcale the Walls in one part, Sir *Iohn Merricks* Regiment in another, and the *Hamſhire* men in a third place, all at once, and the Horſe to ſecond the execution and ſucceſſe of the ſervice.

The Iſle of Wight.

THere have come divers Letters from the Iſle of *Wight*, ſignifying that the Commons are firm for the Parliament, that they are ſenſible they and their poſterity are ruined, if the Parliament be overthrown, that they in the Town of *Newport* have entered into a Covenant to live and die with his Majeſty, ſo long as his Majeſty goes in a Parliamentary way, and have ſent to the Parliament for Commanders to trayne them, and for powder to defend the Parliament and themſelves, they totally oppoſe the illegall Commiſſion of Array, that a man dares not appeare for it: They oppoſe the Captaines of all the Caſtles there, and will not aſſiſt them, they being all againſt the *Parliament*, they uſe their endeavours to apprehend them, and Colonell *Bret* is run away, and dares not appeare: *Turney*, *Bucke*, and *Nic: Weſton*, with two others, are taken priſoners by a witty carriage of Captaine *Dicke*, a Scoth Commander of one of the Ships before *Portſmouth*, who dranke with them on ſhoare, vilifying the *Parliament*, and ſeemingly complyed with them in their diſcourſes and deſires, through which carriage he allured them to dine with him on Ship-board, and then clapt them under decks, which done he ſummoned *Comes* Caſtle, who ſeeing their Captaine priſoner have ſurrendred, and it is ſaid another Caſtle is alſo yeelded up for the ſervice of the Parliament: The Primate called the *Hewretta Maria*, which *Browne Buſtell* deſperately boarded, and brought away from under the Fort at *Portſmouth* with eight braſſe Ordnance in her, doth good ſervice there: The Corne which the Earle of *Warwicke* tooke going to *Goring*, he beſtowed ſixty quarters of it upon the inhabitants of the Iſland of *Portſea*, whom *Goring* had plundered and robbed, and taken all their proviſion from them.

Dorſetſhire.

IN *Dorſetſhire*, the Town of *Dorcheſter* and *Poole* have bravely fortified themſelves, and mounted their Ordnance, and made Trenches to prevent the Marqueſſe of *Hertfords* intention to ſeize on the Magazine, Arms, and Ordnance in thoſe two places: That the Marqueſſe, with the reſt of his confederates are at *Shereborne* Caſtle, and do fortifie and entrench themſelves there, and are feaſted with Veniſon by ſome Members of the houſe of Commons that ſerve for that County: But (as it is written) they are in great feare there that the Earle of *Bedford*, and Earle of *Pembrooke* will come ſo ſtrong againſt them, that they will not be able to reſiſt their force, and therefore intend to make their way through the Counties, before the two Earles march in a body towards *Shereborne*. Upon Saturday came an Expreſſe to Towne, that ſaith, the Earles of *Pembrooke* and *Bedford* will by the 23. of this Moneth be 800. Horſe, and 4000. foot in a body.

Glouceſterſhire.

LEtters came this week out of that County, of the paſſages at *Cyrenceſter*, concerning the Lord *Chandois*, attempting to put the illegall Commiſſion of Array in execution there, at which the Souldiers there aſſembled were ſo diſpleaſed, that they enforced his Lordſhip, as alſo his brethren in Array, to give it under their hands, that they will not in any kinde execute the Commiſſion of Array, which awhile pacified the Souldiers, yet towards evening they came again, and would ſeize on the Lord *Chandois*, and carry him to the Parliament, to bee made an example for running from that high Court to which he was called by Writ, and deſert that legall way to helpe the Subject, and come into the Countrey to oppreſſe them by that illegall Commiſſion, but by the interceſſion of divers they ſpared laying hands on his Lordſhip, who in the night time eſcaped away on foot, leaving his Coach behinde him, the next morning the Souldiers finding him gone, took his Coach, and brought it into the Marketſhed, and there pluckt it all in pieces.

Worceſterſhire.

THe Commiſſioners of Array in that County, by the induſtry they there uſed, got ſome ſlender appearances of the comminalty, the Committee for the County not being able (by reaſon of the ſhortneſſe of the warning) to be there preſent to oppoſe the execution thereof, but the comminalty when once a ſtrength appeares for them to ſtick unto, declare utterly to caſt off that yoke, Sir *Henry Harbert*, Sir *John Packington*, and Maſter *Sandis*, Members of the houſe of Commons, were ſo active in execution of this Commiſſion, that they ioyned in a warrant with the Lord Coventry to ſummon Maſter Sergeant *Wilde* to appeare with his horſe and Armes before them, which the houſe held to be ſo bold a carriage of theirs, that they ſhould bee ſo oppoſite to both Houſes of Parliament, as contrary to their Declaration of the illegality of that Commiſſion to execute the ſame, that they Voted theſe three Gentlemen unfit for ever ſerving more this ſame Parliament, and for future puniſhment for thus betraying the liberty of the Subiect, they will take it hereafter into conſideration. The Biſhop of *Worceſter*, Doctor *Prideaux* (a man formerly of good temper) being required by the Meſſenger to attend the Parliament, anſwered ſcornfully, the Parliament loves none that ſhould be Non-reſidents, and therefore knew they would not ſend for him: But ſaid, if they did ſend for him indeed, they muſt ſend an Army for him, for with leſſe power he would not come unto them.

Ireland.

Ireland.

THere came a meſſage from his Maieſty to the houſe of *Commons*, conjuring them before God not to borrow any of the monies given for the releſe of *Ireland* to ſubdue that bloody Rebellion, and to imploy it againſt him: The Houſe ordered an anſwer to be drawn to this Meſſage: If this Kingdome be not preſerved (which the Malignant counſell about his Maieſty would involve in blood as it is in *Ireland*) there can be no help for *Ireland*: that it is too much to be feared, the friends which the Rebels have in this Kingdome doe too much foment this diviſion between the King and Parliament, ſure it is that the Parliament hath ſent for no Commanders from thence, yet it is known ſome are come; that Captain *Stradlin*, and Captain *Ketleby* are not come away from the defence of *Kings-Saile*, and thoſe parts in *Ireland*, with two of the Kings Ships by command or privity of the Parliament.

Yorkeſhire.

LEtters came this week from *Yorkeſhire*, which ſhewed how the ill affected party of that County are about entring into an oath of aſſociation with neighbouring Counties, and impoſing upon the County againſt their conſents, a charge to maintain an Army of horſe and foote, under the command of the Earle of *Cumberland*, and intend to diſarme all well affected perſons in that County, that ſhall not conſent to their illegall actions, and propound the having of a Commiſſion of *Oyer* and *Terminer*, in his Maieſties abſence, and a counſell of War to be continually kept there, to over-awe the Countrey: The Cavaliers plundered divers mens houſes there, who have ever ſince his Majeſty came to *Yorke* been of contrary opinion to thoſe of that County, who have inſtigated his Majeſty to raiſe forces, and make Warre againſt the Parliament, and particularly Maſter *Marwoods* houſe, pretending they had the Kings Warrant for their ſo doing.

Nottingham.

THe proclamation in print came on Munday laſt to the Town of *Nottingham*, that his Majeſty would ſet up his Standard there on Munday, the 22. of *Auguſt*, requiring all his good Subjects to come in to him to aſſiſt him againſt the Rebels (meaning the Parliaments forces) that were upon March, and came in perſon on Tueſday thither, but ſo ſlender was the appearance, and ſo few came in upon that Proclamation, that his Majeſty took horſe and removed thence neere *Warwicke* on Friday laſt: The trained Bands at *Nottingham* refuſing to go out of their County, and the Towne of *Nottingham* refuſing to let part of their Magazine goe, which his Majeſty would have borrowed.

Oxfordshire,

THe Earle of *Barkeshire*, Sir *Iohn Curson*, Sir *Robert Dormer*, and others, Commissioners of Array, were this week apprehended in this *County*, as they were about to execute the Commission, by Mr. *Arthur Goodwin* assisted with a troope of horse, who brought them to Parliament, and are committed prisoners to the Tower; the news of the apprehending of these persons came speedily to the Universitie of Oxford, which put both the heads and the Scholles of the Colledges into such a fright, that they were like people distracted for a time, some advising to cut the bridge, others to make trenches, but at last; as many as could get horses fled on horseback, and divers after them on foote, when all this while no forces were marching towards them.

Kent.

LEtters were intercepted from Secretary *Nicolas* going into *Kent*: one to Sir *Iohn Sackvill*, which gave him thanks for the Lists he sent unto his Maiestie of the Gentries names of that County that have subscribed to lend his Maiestie money to assist him in this warre, and to provide and maintaine horses two moneths, desiring money may be paid to Sir *William Uvedal* his Maiesties Treasurer at warre. Another Letter was likewise intercepted from his Maistie to a Knight in *Kent*, and a member of the House of Commons giving him thankes for the 1000 pound he lent his Maiestie: but that Knight (as it is confidently affirmed) hath declared himselfe to the House, he is not a man so easily to part with money, especially upon such an occasion, and disavowed the lending of one penny of money, and that his Maiestie was misinformed,

Coventry.

BY Letters from *Coventry* dated on Saturday night, it is certified to divers, Parliament, men that his Maiestie is come thither with all his Forces that he summoned the Towne that day to yeeld obedience, and to let his Maiestie come into the Towne, which they condiscended his Maiesty might doe with a convenient guard, that the King refused to come in, unlesse his Army of Cavaliers might also come with him, the Townes men would by no meanes admit their entrance, informing his Maiestie that any acts of mercy of those blood-sucking villaines would be cruelties, that they had as good give them their lives and estates as let them come in, witnesse their barbarous carriage in *Yorkeshire*, and therefore were resolved to loose their lives before they should have entrance, whereupon his Maiestie commanded the Ordnance to be planted, and began his battery against the Gates from nine in the morning till three in the afternoone, at which time the violence of the shot had laid open the Gates, yet such was the courrage of the Souldiers

Souldiers of the Towne that they dared the Cavaliers to make their entrance, being ready to have given them a hot charge, but they durſt not make their approach no more then their owne Cannon could guard them. Both Houſes of Parliament being made acquainted herewith, declared that his ſtrange carriage of his Maieſtie to ſo loyall Subjects (that would have joyfully entertained him) ought to be an example to the whole kingdome to arme and prepare to defend their Townes and Countries, And all the world may ſee, that is now come to paſſe, which the wiſedome of the Parliament long foreſaw, that his Maieſtie ſeduced by villanous counſell would make warre to deſtroy his Parliament, that as ſoone as this Towne is obtayned by thoſe bloody Cavaliers about his Maieſty, they wil indeavour to ſhew the like crueltie to other Townes and Cities: and it is further declared that the Forces of Foot and Horſe ſent by the Parliament to *Buckingham* and *Aylesbury* would be this night neare, or at *Coventry* to relieve that diſtreſſed Citie.

Dorcetſhire.

The Letters dated the 20. day of this inſtant Auguſt informe that the Marqueſſe *Hartford* fortifies very much at *Sherborne*, that Sir *John Strangeways* to inable him to oppoſe the Parliament, hath ſent him two peeces of Ordnance: that the Marqueſſe ſent a Drummer to *Poole* to yeeld obedience to his commands, that he was not onely honoured with being commiſſioner of Array, but was Lieutenant Generall of all *Wales*, *Dorcetſhiere*, *Sommerſetſhiere*, *Hampſhiere*, *Wiltſhiere*, *&c.* yet thought no place ſo fit to entertaine his Greatneſſe as *Poole*, where he promiſed to be ſo noble as to ſpend 200 l. a weeke, and to fortifie that Towne: But the Birds were not to be catched with chaffe; the Maior and Townes-men anſwered that the Towne was well fortified and provided with Ordnance, Horſe and Foot to oppoſe any Malignant partie whatſoever, therefore would not trouble his Lordſhip to ſend any Force to aſſiſt them, for if he did ſend without their conſent they would deny entrance, then his Lordſhip ſent them word, he had power by his Commiſſion to make and ordaine Lawes, and to ſet forth Proclamations: The Maior returned anſwer that his Commiſſion was illegall, the Commiſſion under the great Seale can no more make a Law in Parliament time then it could make a project a Law before Parliament, and therefore ſent his Lordſhip word, that ſince he pretended to aſſume that power, they hoped ere long to have him by force brought to Parliament to be made an example; the like intelligence came from *Dorcheſter*, which Towne fortifies it ſelfe very well, and will joyne with *Poole*.

Newcaſtle.

Newcastle.

PRince *Robert* is landed there with Armes and Ammunition, and it is said with mony; such speed he made thence to his Maiestie, as his necke had like to have suffered a preiudice neare *Darneton*. The passage at *Tinmouth* notwithstanding the supposed guard of shipping is very easie, the Parliament is farre off and sees not the connivance.

Westminster.

ON Friday at night last severall Troopes of Horse and Musqueteers on Horsebacke were sent into *Kent*, who have taken *Cobham-House*, and all the Armes therein: the Blocke-house at *Gravesend*, the Bridge at *Rochester*, the two Sconces at *Chatham*, the Castle on the toppe of the hill, and *Dover* Castle, and have placed Garrisons in all these places, and have disarmed divers Papists about *London*, and ordayned that all counties shall doe the like to Papists there, and persons ill affected, and to seise upon any that shall execute the Commission of Array.

Essex.

AN account was given to the Parliament of the County of *Essex* contribution to this defence of the King and Parliament, and it appeared they have given 27000. and upwards, and have brought it: and provided to bring in 800. Horse: That *Hartfordshire* brings in 300. Horse, and 8000 l. in money.

Glocestershire.

MAster *Hill* the under Shreiffe of *Glocester*, with ten more set upon Sir *Raph Dutton* with ten Cavalliers who were raysing men against the Parliament in that County, forced Sir *Ralph* to swimme the River of *Severne*, and tooke two of the Cavalliers, and brought them this 22. of *August* to the Parliament; who had thankes from the Parliament, recompence for their fidelitie and paines, and incouragement to send up all Malignants, Cavalliers, and Array men, if they appeare in that Countie, and that all Counties should doe the like.

BRITISH MUSEUM

London Printed for *H. Blunden*. 1642.

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By

HIS MAJESTIES DECLARATION,

In Answer to a

DECLARATION

of the Lords and Commons assembled in Parliament;

For the raysing of all Power and Force, as well Trained Bands as others, in severall Counties of this Kingdome, to lead against all Traytours and their Adherents, &c.

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prohibited by ye Parliament

Printed by his Majesties speciall command,

At *CAMBRIDGE*, Aug. 23.

By ROGER DANIEL, Printer to the famous Universitie. 1642.

HONI SOIT QUI MAL Y PENSE

His MAJESTIES Declaration in Anſwer to a Declaration of the Lords and Commons aſſembled in Parliament;

For the raiſing of all Power and Force, as well Trained Bands as others, in ſeverall Counties of this Kingdome, to lead againſt all Traytours and their Adherents, &c.

AS much experience as We have had of the inveterate rancour, and high inſolence of the Malignant Party againſt Us, We never yet ſaw any expreſſion come from them, ſo evidently declaring it, as the Declaration, intituled, *A Declaration of the Lords and Commons aſſembled in Parliament, for the raiſing of all Power and Force, as well Trained Bands as others, in ſeverall Counties of this Kingdome, to lead againſt all Traytours, and their Adherents, &c.* In which that Faction hath, as it were, diſtilled and contracted all their falſhood, inſolence and malice; There being

being in it not one Period, which is not either ſlanderous, or treaſonable. And nothing can more grieve Us, then that by their infinite Arts and ſubtilty (employed by their perpetuall and indefatigable Induſtry) and by that rabble of Browniſts, and other Schiſmaticks declaredly ready to appear at their call, they ſhould have been able ſo to draw away ſome, and drive away others of Our good Subjects from our Parliament, as to prevail with the major part remaining of both Houſes (how much ſoever that major part be the ſmaller in compariſon of the whole) to ſuffer that name (whoſe Reverence by all means We deſire to preſerve) to be ſo ſoyled, as to be prefixed to a paper of this unſufferable nature, that tends not onely to the deſtruction of Our Perſon, but to the diſſolution of this Government, and of all Society; if at leaſt this Declaration (which We rather ſee cauſe to hope it hath not) hath ſo much as been ſeen in the Houſes, and be not the ſingle work of the ſame omnipotent Committee, to which is devolved the whole power of the Parliament, and which, as We underſtand, is truſted (without acquainting the Houſes) to break up any mans houſe, and take away the Arms and money intended to defend and feed him (if they ſhall ſee cauſe to ſuſpect that he meant to aſſiſt his Sovereigne with them) and may well be as fully, & implicitely truſted to Declare, as to Act whatſoever they pleaſe. And though We doubt not, but to their utmoſt they will continue that injury to Us, and that violation of the Subjects Liberty, and of publick Right, to vex and impriſon thoſe, who ſhall publiſh any of Our Anſwers to their Declarations, (and indeed whilſt they affirm againſt all truth, and command againſt all Law, it concerns them to take care, that nothing be heard but what they ſay) yet Our comfort is, that Our Intentions, and the duty of Our Subjects are ſo well, and ſo generally known

known to Our people, that We cannot fear (from whomsoever it come, and though no Answer came out with it) that, either what is there said, should be believed, or what is there commanded, should be obeyed. Who knows not that Our Commissions for horse and foot were not granted out, till not onely Our Prerogative, but Our Propriety, Our goods, Arms, Towns, Militia, and Negative voice were taken from Vs, and all the Kingdome commanded to be in Arms, and invited to bring in horse, plate, and money, to frame an Army against Our Command and Proclamation, and till horse were raised, and mustered accordingly: And then, with no Intention (nor hath any Action in any of Our Ministers given the least suspicion of such an Intention) by them to compell Our Subjects to submit to Our Commissions of Array, or make use of them against the Parliament; but to regain Hull, held out in Rebellion against Us, and to suppresse all such, as without Our Authority, and against Our Commands, should raise forces in this Our Kingdome, and assemble themselves to levie warre against Us, under pretence of any Order or Ordinance of one or both Houses; yet now these trayterous Assemblies, and marches are alledged as the onely lawfull and necessary occasions of Our good Subjects, which have been so much interrupted by Our Troopers. As for that which is affirmed of the spoiling and killing them, as they were so travelling under Our protection, and according to Law, it is a most malitious affirmation, as well without Truth, as without instance, invented at once to make Our Troopers terrible, and Us odious to Our people. What care we have taken, that by this means the power of the sword should not come into the hands of Papists, who have by Our Proclamation strictly charged, that no Papist should presume to list himself, either as Officer or Souldier in this Our Army, having direct-

ed how he ſhould be diſcovered, if he did preſume; and ſuffer, if he were diſcovered. What further care We have taken to avoid combuſtion and civill Warre, offering to lay down Our Arms, when they ſhall have laid down theirs (in whom it was Treaſon to take them up) & reſtored Us thoſe things, which could not without Treaſon, as well as Injuſtice be forced away, and kept from Us, our Arms, Ships, Town, &c. and when We might meet both our Houſes in a ſafe and ſecure place, to debate freely of all the differences in a Parliamentary way: And by whoſe influences theſe Propoſitions were rejected, and whether the Propoſer, or Rejecters, were moſt carefull to avoid this ruine and deſolation of the Kingdome, We leave all the world to judge; And whether they who divert the men and money collected for the relief of diſtreſſed Ireland, to raiſe forces againſt their Prince (who asks them nothing, but what is legall, nor will deny them any thing that is) do not joyn with the Popiſh and Jeſuiticall faction in the bloudy Maſſacre of many thouſand Proteſtants in that miſerable Kingdome. We propoſe likewiſe to every mans judgement, whether the declaring thoſe to be Traytours, who execute Our Commiſsion of Array (iſſued in ſo many Kings Reignes, agreed upon by Parliament, and there yielded to by the King, to be ſettled as now it is, as a matter of great grace, and ſince that time, which was in 5. H. 4. in no Parliament complained of) whileſt Our good Subjects are vexed, and impriſoned, not onely for reſiſting, but for humbly petitioning, ſo as may ſeem but to inſinuate ſomething againſt their moſt illegall Cõmands concerning the Militia, (to which power of commanding, no title can be made by any Statute, or any Precedent; nor can We ever find by ſearch, nor obtain to be told, what thoſe fundamentall Laws are, by which it is pretended; ſo deep

thoſe

thoſe foundations are laid beyond all means of diſcovery) and the declaring that thoſe who raiſe men by virtue of Our Command and Commiſſion (the onely legall way) traiterouſly and rebelliouſly levy warre againſt the King; and ordaining it, to be lawfull for all Our Subjects, by force of armes to reſiſt them, and their Accomplices, and the raiſing of forces by Authoritie of Parliament, (that is by the remaining part of both Houſes) never in the moſt outragious times before attempted, and commanding ſeverall perſons, whom they call Lieutenants, to lead, and giving them power to tranſport, from one County to another, the forces of ſeverall of Our Counties againſt them, and to kill and ſlay all ſuch as by force ſhall oppoſe them, Our ſelf not excepted; commanding all Our officers and Subjects, to be aſſiſting to them, and undertaking to ſecure them for ſo doing, by the power and Authoritie of Parliament (which is firſt to allow, and next to command, and then to pardon Treaſon) be not to have already ſubverted, as much as in them lies, the liberty of the Subject, the Law of the land, & altered the ancient Government of the Kingdome, leaving Our Subjects without all rule to walk by, when the moſt clear Laws cannot direct, and ſecure them, and they ſee all thoſe ancient bounds paſſed over, which were ever as much known to be the dutie of both Houſes to obſerve, as it was evident, that there were, and that it was neceſſary that there ſhould be two Houſes of Parliament, and at once behold the Law (which is to defend, and protect the Subject) and Vs (who are to protect and defend the Law) need defence, and protection: We doubt not therefore but all Our good ſubjects will come in to our aſſiſtance, and that this wicked charge of intending to introduce Popery, Idolatrie, and Arbitrary Government, laid by Implication upon Us (becauſe We defend Our ſelves, and would recover Our own)

own) will be ſo farre from being a motive againſt Us, that this intolerable indignitie, and damnable ſcandall (ſo dayly and viſibly confuted by all Our Profeſſions and Actions) will encreaſe Our good Subjects Zeal towards Us, and their Indignation againſt the contrivers; and they will eſteem themſelves obliged by the Religion of Almightie God to oppoſe this warre, ſo impiouſly, ſo treaſonably, and ſo groundleſſely made upon Us their King, & his Anointed: We therefore require all Our Comiſſioners of Array, Sheriffs, & all Our other Officers and Miniſters to raiſe all the power and forces of their ſeverall Counties to aſſiſt the Marqueſſe of *Hertford*, the Earl of *Northampton*, the Lord *Willoughby* of *Eresby*, the Lord *Pawlet*, the Lord *Seymour*, the Lord *Dunſmore*, *Henry Haſtings* Eſquire, Sr *John Stowell*, Sr *Ralph Hopton*, *John Digby* Eſquire, and all other in the legall and neceſſary execution of Our Commiſſions of Array, and in the raiſing and conducting of ſuch horſe and foot, as ſhall be raiſed by Our Commiſſion; and by force of armes to oppoſe the Earl of *Eſſex*, the *Lord Say*, and all other that ſhall raiſe or conduct any forces, raiſed by pretence of Authoritie of both Houſes, and the perſons of all ſuch Traitors, and their Adherents; and Accomplices, to arreſt and impriſon; to the end they may be brought to a fair and legall tryall by their Peers, and according to the Law. And this we require from them, as they tender the defence of Our perſon, the true Religion, the Law of the land, the liberty and property of the Subject, and the true and juſt Priviledges of Parliament And for ſo doing they ſhall be defended and ſecured by Vs, and by the Law; with whom, and with which, we doubt not but Our Subjects will ſooner chooſe to live and die, then with the Earl of *Eſſex* and his Adherents.

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A Copy of the COMMISSION OF ARRAY: Granted From His Majesty TO THE Marquesse of Hertford.

Read in the House of Commons, and Ordered to be forthwith Printed and published:

H. Elsynge, Cler. Parl. D. Com.

AUGUST 24. 1642.

London, Printed by *L.N.* and *I.F.* for *E. Husbands* and *J. Franck*, and are to be sold at their shops in the middle Temple, and the Kings-head in Fleetstreet.

K. Grt. Brit. Fra. Charles I.

COMMISSION

ARRAY

CHARLS REX:

CHARLS by the grace of God, King of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith, &c. To Our Right trusty, and Right welbeloved Cousin and Councellor, *William* Marquesse of *Hertford*, Greeting.

Whereas there are now at and neer the City of *London*, great Forces levying, and Monies raising by way of Contribution and otherwise, towards the charge of the raising, and maintaining an Army or Forces, by Order of Our two Houses of Parliament, not onely without Our Consent, but contrary to Our severall expresse Commands, published by severall Proclamations, Letters, and otherwise; and the same Forces are actually in so much forwardnesse, as that there are divers Horsmen daily Exercised, and Trained in places about Our said City of *London*, and great numbers of Foot raising, and a Generall, and other principall Officers declared; We have found it necessary to raise and levie Forces for the defence of the Protestant Religion, Our Person, the two Houses of Parliament, the Laws of the Land, the Liberty and Property of the Subject, and Priviledges of Parliament. And for the speciall trust and confidence We have and do repose in your approved Wisdom,

Fidelity, Valour, and great Ability, Do name, assign, constitute & ordain you the said *William* Marq: of *Hertford*, to be Our Lieutenant Generall of all such Forces, as by vertue of this Our Commission shall be levied and raised, or by vertue of this Our Commission shall be brought unto you within all or any Our Counties of *Devon, Cornwall, Somerset, Dorset, Southampton, Glouceſter, Berks, Oxon, Hereford, Monmouth, Radnor, Brecknock, Glamorgan, Carmarthen, Pembroke, Cardigan*, and in Our Cities of *Exeter, Briſtoll, Glouceſter* and *Oxford*, and the Counties of the same; And likewise in Our Cities of *Bath* and *Wells, New Salisbury* and *Hereford*, and also in Our Towns of *Pool, Southampton* and *Haverford-weſt*, and the Counties of the same Towns. And therefore We do give you full Power and Authority, in case of any Invasion, Insurrection and Rebellion, or any of them; and for the suppression or prevention of acting, or further executing the same, to raise and levie Forces, as well of Our Trained-Bands as others, within all or any of the said Counties and places, as well within Liberties as without, meet and apt for the Wars: And likewise to command and enjoyn the Commissioners of Our Commissions of Array, and Sheriffs of Our said severall Counties, and all Our Lieutenants, which are or shall be of or for Our said severall Counties, and every or any of them respectively from time to time, according to such direction as you shall receive from Us, or as you in your good discretion for the purposes aforesaid shall think fit to send, or cause to be sent unto you such numbers of Our said Subjects, apt and meet for the Wars, Armed and Arrayed as aforesaid, to such place or places, and at such times as shall be directed by Us, or

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as you by your wiſdom and good diſcretion for Our ſaid ſervices ſhall require, or from Our ſaid Commiſſioners, Sheriffs or Lieutenants, to be ſent, brought or conducted unto you. And We do further by theſe preſents give you full power and authority to try, Array, and put in readineſſe the perſons ſo by you to be raiſed, levied, or aſſembled, ſent, conducted, or brought unto you and them alſo, and every of them after their abilities, degrees and faculties, well and ſufficiently to cauſe to be armed and weaponed, and to take the Muſters of them from time to time in places moſt meet for that purpoſe after your good diſcretion: And alſo the ſame Our Subjects ſo Arrayed, tryed and armed, aſwell men of Arms as other Horſmen, Archers and Footmen of all kindes of degrees meet and apt for the Wars, to conduct and lead, aſwell againſt all and ſingular Enemies, Rebels and Traytors, and every of their Adherents, attempting any thing againſt Us, Our Crown and Dignitie, in any of the ſaid Counties or places, from time to time as occaſion ſhall require: And the ſaid Enemies, Traytors and Rebels to invade, repreſſe, and in caſe of oppoſition or reſiſtance, to ſlay, kill, and put to execution of death, by all wayes or means, according to your good diſcretion; And to do, fulfill and execute all and ſingular other things which ſhall be requiſite for the levying, conducting and government of the ſaid Forces for the conſervation of Our ſaid Realms and Subjects in peace: And alſo We give you full power and authority to make, conſtitute, and ordain Laws, Ordinances and Proclamations from time to time, as the caſe ſhall require, for the good government and order of all the Forces that ſhall be under your command, and the

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Fidelity, Valour, and great Ability, Do name, assign, constitute & ordain you the said *William* Marq: of *Hertford*, to be Our Lieutenant Generall of all such Forces, as by vertue of this Our Commission shall be levied and raised, or by vertue of this Our Commission shall be brought unto you within all or any Our Counties of *Devon, Cornwall, Somerset, Dorset, Southampton, Glouceſter, Berks, Oxon, Hereford, Monmouth, Radnor, Brecknock, Glamorgan, Carmarthen, Pembroke, Cardigan*, and in Our Cities of *Exeter, Briſtoll, Glouceſter* and *Oxford*, and the Counties of the same; And likewise in Our Cities of *Bath* and *Wells, New Salisbury* and *Hereford*, and also in Our Towns of *Pool, Southampton* and *Haverford-weſt*, and the Counties of the same Towns. And therefore We do give you full Power and Authority, in case of any Invasion, Insurrection and Rebellion, or any of them; and for the suppression or prevention of acting, or further executing the same, to raise and levie Forces, as well of Our Trained-Bands as others, within all or any of the said Counties and places, as well within Liberties as without, meet and apt for the Wars: And likewise to command and enjoyn the Commissioners of Our Commissions of Array, and Sheriffs of Our said severall Counties, and all Our Lieutenants, which are or shall be of or for Our said severall Counties, and every or any of them respectively from time to time, according to such direction as you shall receive from Us, or as you in your good discretion for the purposes aforesaid shall think fit to send, or cause to be sent unto you such numbers of Our said Subjects, apt and meet for the Wars, Armed and Arrayed as aforesaid, to such place or places, and at such times as shall be directed by Us, or

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as you by your wisdom and good discretion for Our said services shall require, or from Our said Commissioners, Sheriffs or Lieutenants, to be sent, brought or conducted unto you. And We do further by these presents give you full power and authority to try, Array, and put in readinesse the persons so by you to be raised, levied, or assembled, sent, conducted, or brought unto you and them also, and every of them after their abilities, degrees and faculties, well and sufficiently to cause to be armed and weaponed, and to take the Musters of them from time to time in places most meet for that purpose after your good discretion: And also the same Our Subjects so Arrayed, tryed and armed, aswell men of Arms as other Horsmen, Archers and Footmen of all kindes of degrees meet and apt for the Wars, to conduct and lead, aswell against all and singular Enemies, Rebels and Traytors, and every of their Adherents, attempting any thing against Us, Our Crown and Dignitie, in any of the said Counties or places, from time to time as occasion shall require: And the said Enemies, Traytors and Rebels to invade, represse, and in case of opposition or resistance, to slay, kill, and put to execution of death, by all wayes or means, according to your good discretion; And to do, fulfill and execute all and singular other things which shall be requisite for the levying, conducting and government of the said Forces for the conservation of Our said Realms and Subjects in peace: And also We give you full power and authority to make, constitute, and ordain Laws, Ordinances and Proclamations from time to time, as the case shall require, for the good government and order of all the Forces that shall be under your command, and the same

ſame and every of them to cauſe to be duly proclaimed and performed, and executed againſt the ſaid Enemies, Traytors & Rebels, and every of them, their and every of their Adherents; And of ſuch offenders apprehended, or being brought into ſubjection, to ſave whom you ſhall think good to be ſaved. And Our further will and pleaſure is, and We do by theſe preſents give unto you full power and authority, in caſe any Invaſion of Enemies, Inſurrections or Rebellions ſhall happen to be moved in any place in this Our Realm, within or without the limits of this Our Cõmiſſion, that then (as often as need ſhall require, by your good diſcretion, or as you ſhall be directed by Us by any ſpeciall commandment) you, with ſuch power to be levied within the limits of this Our Commiſſion as you ſhall think requiſite, or as ſhall be directed from Us as is aforeſaid, ſhall with all dilligence repair to the place or places where any ſuch Invaſion, Rebellion or Inſurrection ſhall be made, to ſubdue, repreſſe and reform the ſame, aſwell by Battell or other kinde of force as otherwiſe, according to the Laws of this Our Realm, and according to your good diſcretion. And our further will and pleaſure is, & We do by theſe preſents give unto you full power and authority, in caſe any Invaſion of Enemies, Inſurrections or Rebellions ſhall happen to be moved in any of the ſaid Counties or places, That then, and as often as you ſhall perceive any ſuch offences or occaſions to grow or ariſe, you with all the power you can make, ſhall with all dilligence repair to the place where any ſuch Invaſion, Inſurrection or Rebellion ſhall happen to be made, and to ſubdue, repreſſe and reform the ſame, and every of them. And We do give full power and authority to you, for the execution

xecution of this Commiſsion, to appoint and aſsigne ll Commanders and Officers neceſſary and requiſite for governement & cómand of Our Army. And further alſo, That in caſe you ſhall in your diſcretion think fit to divide or diſpoſe the ſaid Forces by land or by ſea, into ſeverall parts, that then you may as often as occaſion ſhall be, divide & diſpoſe the ſame for the purpoſes aforeſaid, into ſuch parts and places at your pleaſure, and appoint ſuch Commanders over ſuch parts of the ſaid Forces, as in your diſcretion you ſhall think meet: And We do further give and grant unto you full power and authority for Us & in Our name (as occaſion ſhal require, according to your diſcretion) by publike Proclamations to make tender of Our Royall Grace and Pardon to all ſuch Traytors and Rebels (if any ſhall be) as ſhall ſubmit to Us, and deſire to be received to Our Mercie; And for the better execution of this Our ſervice, We do further give and grant to you full power and authority (as occaſion ſhall require) whenſoever you ſhall (according to the intent of theſe Our Letters Patents) have an Army, or Forces under your command, in Our abſence to command all Our Forts & Caſtles now fortified, or hereafter to be fortified, in or neer the parts or places where the ſaid Army ſhall be, and to remove, diſplace or continue the Captains, Lieutenants, Commanders and Souldiers, as you ſhall think meet, for the good and ſafety of this Our Kingdom.

Wherefore We will and Command you Our ſaid Lieutenant Generall, with all dilligence duly to Execute the Premiſſes with effect; And whatſoever you ſhall do by vertue of this Our Commiſſion, and according to the tenour and effect of the ſame, touching the Execution

Execution of the Premiſſes, or any part thereof, you ſhall be for the ſame by theſe preſents diſcharged in that behalf againſt Us, Our Heirs and Succeſſours. And further, We will and command all and ſingular Our Lieutenants, Deputy Lieutenants, Officers of Our Ordnance, Juſtices of Peace, Majors, Sheriffs, Bailiffs, Conſtables, Headboroughs, and all other Our Officers, Miniſters and Subjects, meet and apt for the Wars within the ſaid Counties and places, to whom it ſhall appertain, that they and every of them from time to time ſhall be attendant, aiding, aſſiſtant and helping to you, and at the commandment of you as aforeſaid in the Execution hereof, as they and every of them tender Our pleaſure, and will anſwer for the contrary at their utmoſt perils. Nevertheleſſe Our will and pleaſure is, That you the ſaid *William* Marqueſſe of *Hertford*, in the Execution of this Our Commiſſion, ſhall from time to time proceed according to ſuch private Inſtructions as are or ſhall be delivered unto you under Our Signe manuall.

In Witneſſe whereof, We have made theſe Our Letters to be made Patents, and to have continuance during Our pleaſure. Witneſſe, &c. Our Self at *York* the ſecond of Auguſt, 1642.

Vera Copia.

HERTFORD.

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THE CROSSES CASE IN CHEAPSIDE;

Whether its Militia, the ſetting of it in a poſture of defence, be according to Law.

THE

CONTRARY IS MAINTAINED

by one, who hath little of that, we *commonly* call *Law*; againſt thoſe, who have as little of that, we *truly* call REASON.

Notwithſtanding,

The Diſpute is carried all along in a coole and orderly way, by the Law of Heaven, the line and rule of the Word, and as in Gods preſence, Who is Judge Himſelfe; So as the Man in underſtanding may finde *Strong MEATE* here; The Childe *MILKE*.

JER. 10. 15.

They are vanity, and the Worke of errors: in the Time of their Viſitation they ſhall periſh.

ACTS 26. 32.

This Man doth nothing worthy of death, or of bonds.

ACTS 19. 38.

Wherefore if Demetrius, and the Craftsmen have a matter againſt any Man, the Law is open.

Aug. 24

Printed In the Climacterical Yeare of Croſſes, and Croſſe-Men.

For T. V. 1642.

BY WAY

OF PREFACE

To the *Reader*.

SHould I, in rendring an account of this *Case*, present thee with a *Toy*, it might passe with allowance; for experience tells us; That a *Toy* sometimes makes a fuller discovery, what mens inclinations are, then a very serious matter can do.

But surely this *Case* will be granted to be *sad* and *serious* both, if we consult with *Papist*, *Atheist*, or *Protestant* eyther: And, I verily beleeve, of generall concernment also, relating not onely to the *Street-Crosse*, but *Highway*, *Church*, *Chappell*, *Chancell*, *Window*, *Closet*, *Corner*, *Brow*, *Breast-Crosses*, all the Crosses in the world, that are the worke of the cunning Crafts-man, or otherwise made with hands and the fingers ends to helpe devotion or for Religious use.

And yet I have not named the *Master piece*, nor the *Master workeman*; this is the *heart*, and that the *Idol* there, set up in that place, where God should have His Throne: (note in passage, an Idolater dethrones God) for in the *heart*, the *peace*, the *love*, the *feare of God* should beare sway; and in token of victory over the *Idoll* there, *beare away the Garland* [a], as the purpose of the word is. Were all the forementioned Idols (they are the worke of the Crafts-man, according to *his own understanding* odious to God and good men [b]) were they all cast out

[a] ἡ εἰρήνη τοῦ θεοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν. *Palmam obtineat.* Col. 3. 15. Hos. 13. 2.

[b] God will have no worship of our devising; wee may onely doe what He bids us; not bid what He commands not. Never did any true piety arise out of the corrupt puddle of mans braine: If it flow not from Heaven, it is odious to Heaven. Doctor *Halls* contempt. *lib* 12.

out to the *Moles* and to the *Bats*, the heart would fetch them in againe, ſmooth them over and ſet them up before the eyes; for not onely theſe piles of Abominations, but every point of *popery*, had their originall draught in the heart, there they were firſt hatcht. In very deed the *heart* is a *Common ſtew* (no better;) therein you may finde the *Popes Chappell* and *Maſſe-booke* too. Therefore, though the *Croſſe* in the ſtreet, hath mooved the quarrell, and it ſhall be *ſerved* in its kind; one man or more hath (*ſerved*) defiled that *Baal* a *little*, by the good word of God with me, I ſhall defile it much[c]: But yet, ſince the quarrell hath its *riſe* onely thence, with Gods helpe it ſhall be carryed on, to the defiling the Maſter-worke, and its workeman, I meane the heart and the *Idoll* there, for thereon will the Lord power forth the fury of His wrath, and the ſtrength of battle. And there is mighty Reaſon why it ſhould be ſo; for, to ſay all in a word; That Idol hath not onely *mated* the God of Hoſts, ſetting up its ſelfe in His Throne, but alſo hath, doth, and will move all the quarrels in the world. Saint *James* his queſtion can receive no other anſwer but his owne, *Whence comes warres and fightings among you?* Hence, even *from your Idols, your luſts that war in your members.* That hath beene the anſwer, and that muſt be the anſwer to the worlds end. *Divels* and *Idols* doe all the miſchiefe in the world.

[c] 2 King. 10. 18.

4 James 4. 1.

But yet wee will not beleeve this, and it is a ſtrange matter, and as ſtrange a conceit, That we ſhould feele our *Croſſes*, feele them ſmart and ſore upon us, and not beleeve, that the *Idol* hath cauſed them. It is a weake and fond conceit too: as if we could thinke, *That affliction comes out of the duſt*; and trouble *ſprings out of the ground: that the*

Job 5 6.

ruſh

ruſh growes up without mire & the flag without water. Job 8.11.

I thought it very fit to mind thee (Reader) hereof on the threſhold, that thou mighteſt enter the houſe with more care and watchfulneſſe: for this will perſwade thee to beleeve; That the *Croſſes Caſe* is a ſad and ſerious caſe, which now I ſhall open unto thee ſo farre, as may be ſutable to a Preface.

You are not ſuch a ſtranger to our Occurrences, as not to have ſeene or heard what a ſtirre there was ſome moneths ſince, about the *Croſſe*; what croſſing of ſhinnes, and of heads, and of backes, and of hearts too! What bloody noſes, and ſcratcht faces, and back-blowes there were, and all about the *Croſſe*, to maintaine it according to its dignitie, in a poſture of defence.

A man could not paſſe that way, but he muſt declare himſelfe, *whether for the Croſſe or againſt it*; he muſt not conceale himſelfe in the Croſſes caſe, (as in good reaſon he might in ſuch a preſence but) if he did, he was *Croſſed*, as aforeſaid.

One evening, hearing a noyſe thence, as ſometimes from *Paris Garden*, I ſtept up the ſtreet, to reſolve my ſelfe, whether there were any *Bulls* and *bayting* there: and behold both; for there they ſtood as dogs at a Bay, bayting each at other; who? The Pſalmiſt anſwers, *a company of ſpearmen* (carrying their weapons in their mouthes [a]) the *multitude of the Bulls*, with the *Calves of the People* [b]. *Lord rebuke them* ſaid I, and away I trudged; for truely I never liked to crowd-in amongſt unreaſonable Creatures, that cannot tell when, or how far to put forth their ſtrength, nor how to ſuſpend or call it back.

[a] Pſa. 57. 4.
[b] Pſal. 68. 30.

But ſo every thing acteth according to its principles, and I according to mine; So ſoone as I returned home, I examined the *caſe* ſeriouſly & heartily;

tily; and I iſſued the ſame, or rather the *ſacred Scripture* for me, thus; though I could not handle it altogether in the ſame order.

1. That the defacing the Croſſe is an act juſtifiable by the higheſt Law and in the Higheſt Court. Surely it was never queſtioned by ſober men ſince man was upon the face of the earth, till now; whether of the two (conſidering what an Image it is) had better warrant, the cunning Carver to faſhion the *noſe* by *day*; or the Carvers adverſarie, to ſtrip it off by *night*.

2. That this Croſſe ſo defaced is not to be pittied, pitty ſhewen to ſtockes and ſtones argueth *crueltie* towards a *brother*. *A Righteous man regardeth the life of his beaſt; but the tender mercies of the wicked are* (the tender mercies of the) *cruell* · So we ſhould read it; *tender mercies*, and cruell! that cannot bee: the meaning is, the *wicked have no mercies at all*.

Prov. 12. 10.

Plane nulla Fun.

3. That the Croſſe ſtands not by warrant of Law; but by the pleaſure of Man, holding only by *Tenure* of free will and ignorance.

4. That it is an Idol and muſt down; his *covering* and *ornament* muſt be *defiled* alſo, with the *hand* and *heart* both; & this will cauſe wars, even the ſtrength of battle; for the heart will ſtruggle to maintaine his Idol, and the Idol will have great wrath, becauſe he *knoweth that he hath but a ſhort time*. Notwithſtanding all the trouble, God will overcome at laſt, and the Idol ſhall be defiled. But good proviſion is made, that the Citie, parting with an Idoll, may have an *Ornament*, ſuch as will advance the name of her God, and be to the heart of the righteous there, the moſt ſpecious *Ornament*, that ever was ſeene in the world; A *pillar* ſhall be rayſed, *named*, *dedicated*, to the Known God, *known by confounding*

Rev. 12. 12

His

His adverſaries, and working ſalvations for his *Iſrael.* An objection followes touching the Croſſe, and an anſwer thereunto, then a little good counſell, and then I have done prefacing.

Obj. It will be ſaid, the Croſſe ſtands defaced onely and no more; it is not defiled: And perhaps his friends will beautifie him againe (they make him a god, againſt proprietie of ſpeech, it ſhall be the maſculine gender) waſh his face and wipe the duſt from his eyes.

Anſ. Perhaps ſo, yet I cannot beleeve it: Not, that now God has begun, His enemies ſhall make an end. The Croſſes caſe is before a judge, who will doe right, for He is the judge of all the world. He hath given ſentence in this caſe; But yet betwixt the giving ſentence againſt an evill work, and the execution of the ſame, there may lie, though no *gulfe*, yet a great ſpace of time: *Therefore the hearts of the ſons of men are fully ſet in them to doe evill*[a]. while we are let *alone* (not troubled) wee are the more nearely *joyned to Idolls*[b]. But this is the comfort, ſentence is not onely pronounced, but in part executed upon theſe Idols: God hath appeared to be as He hath ſaid, *I will be terrible to them, I will famiſh all the gods of the earth*[c]. So He hath ſaid, then He wil do it, no doubt of that. He hath begun, Hee will make an end. Hee hath ſmitten the earth more *terribly*[d] this laſt yeare, then the yeare before; It is not his manner (for his charge is againſt it) to ſmite like a man, *thrice*[e], and then ſtay; Hee will go on till Hee Hath conſumed.

[a] Eccleſ. 8. 11.
[b] Hoſ. 4. 14
[c] Zeph. 2. 11.
[d] Pſa. 2. 19.
[e] 2 King. 13. 18.

But Reader, let us come home to our ſelves and conſider, *what patience have we?* There is need of a great deale, and that it hath a *perfect worke*[f]. Nay, there is a mother Grace, get that, and we have all; *What faith have we?* you will ſay, a *little faith, as a graine of Muſtardſeed.* God be thanked for that *little*, for that will grow; But we cannot ſtay the growth of it. It was well anſwered to one, who ſaid he *was getting ſuch a grace*; "you ſhould have "got

[f] James 1. 4.

Antea parandum ut eo dum ruere.

"got it before, for you must use it now. We cannot live upon a *little* in these *deare, hard* [g], *and perilous* [h] *times*. A little will not serve the turne now. These are *smiting* & extraordinary times. *Take we unto us the whole Armour of God: above all taking* [i] *the shield of faith*. And now, supposing our selves standing in a good posture, like compleated souldiers, having our *militia* well ordered and sure, let us fall a *smiting* too; and so (if the expression be fit) save God the labour of *smiting*: when He smites, the stroke will be terrible. Either God must smite or we must smite. At what? Every man at the Idols in his own heart; There they are set up in that throne, else there had never been a stumbling blocke set up before the eye. We must *smite* at these; And we must smite, not as once the King did, by halves: he smote *thrice* and stayed. No, wee must smite five or six times, till we have smitten the Idols set up in our hearts, and have consumed them; and then the stumbling blocks before the eyes will fall off themselves and be utterly destroyed.

[g] χαλεποὶ λίαν
[h] Mat. 8. 28.
[i] 2 Tim. 3. 1.
[i] Ephe. 6. 13.

We, silly men, can be taken with no argument but what may be felt. Behold here it is, and was intimated before. Look we all over the *circumference*, and round about, and to every part of the same, so wide and large, we shall see all the lines of our sorrowes, our troubles and our feares tend directly to the *Idol* in the heart, there they be *centered*, thence they come, be we well aware of it; That wee keepe our hearts with all dilligence, and our soules from Idols. Then see the benefit; though we have the bread of affliction for our meate here, and teares in plenty for our drinke (for in reforming times so it may fall out) yet notwithstanding all that, it will be *peace at the last*: There is a word of promise for that; though at *evening tide trouble*, yet in *the morning it is not* [k]: Though in the middest of our yeares, & for a moment afterwards we are disquieted; yet, doing as aforesaid, *our end shall be peace*. Amen.

[k] Esa. 17. 14.

THE CROSSES CASE.

Sect. 1.

The Caſe opened. The iniury done to the Carvers worke there. His blaſphemy in giving ſacred Names to that, which his owne fingers have made.

THe ſad Story touching the *Croſſe* begins, which yet made ſober men laugh, others cry, or doe worſe. Not long ſince a notable indignity was done upon the *Pile* of *Images* in Cheape-ſide of ancient ſtanding there. Some body, we are ſure of that, and a Man ſure, but whether one or two or more, we cannot ſo well tell, ſtept up above the barres of Iron there incloſing the Croſſe, wrencht off a *Leg* and part of the *Thigh* from that *Image*, they preſumptuouſly called *Chriſt*; pluckt away the *Popes Miter*; *diſarmed* his *Cardinall*; crackt the *Queene Mothers*

Mothers Crowne, tooke away the halfe, and moſt ſhamefully defaced a fift, for its *Noſe* is gone.

In common ſpeech we call theſe Images ſo, as an unskilfull Painter, drawing the figure of a *Lion*, and ſuppoſing the beholders might thinke it an *Aſſe*, he writ at the bottome of the Table, *This is a Lyon*. Well then becauſe theſe Images ſtand upright like the *Palme*, wee will take them to be as they are called, neither *Beares*, nor *Lions*, but as in vulgar opinion and common ſpeech; the firſt I dare not Name, the ſecond the *Pope*, the third his Cardinall, the fourth the *Virgin Mary*, the fift I know not who, old Saint *George* perhaps, Doctor *Heylins* Saint; or Saint *Innocent*, for it ſtands like an harmeleſſe fellow, more like to take a wrong then to doe any; but if it be hee, he has beene a brave fellow, a *Pope* in his dayes, ſome ſay a *Biſhop* now; or Saint *Faux*; he had that honour conferred upon him ever ſince his Fire-worke.

Reader, let us underſtand our owne freedome, that wee have as great a libertie of conceit in theſe caſes as the Carver hath, and may uſe the ſame libertie in giving a Name to this Saint now its *Noſe* is off, as the Carver did when hee firſt put the *Noſe* on. And we will give it a true Name, the ſame which all its Anceſtors have had before it: As the plaine fellow ſaid, hee would call *a Spade a Spade*, that hee would, and ſo we are reſolved to doe; or, which more inſtructeth, as the good King called the *Brazen Serpent* in thoſe dayes, when they would burne incenſe to it, not the *Brazen Serpent* then, but *Nehuſhtan* [4] plaine braſſe and no more, nor of any more uſe then; ſo wee muſt call it (and there is much more reaſon for it) אֶבֶן a *Stone*; ſome more coſt and paines beſtowed upon it and its fellowes by the Carver, then what they had when they lay together in the ſame *Quarrey*, and yet but a *Stone*. And it is the Name by which the *Lord* calls them; *She defiled the land and committed Adultery*; with what? with *Stones* and with *Stockes*.[b] The cunning Carver ſhould well obſerve this, who, as bold now as ever, dares give different Names to *Similar* or like

[4] 2 King. 18.4.

[b] Jer. 3.9.

like parts, as that this *Stone* is, I muſt adde, &c. for I feare to ſpeake forth; but this I will ſay, a *lie* is in his mouth, as it is in his hand, and blaſphemy alſo. All his Art and Coſt can make it no other thing, but what it is, *Wood* and *Stone*; therefore *the part* (of the wood and ſtone) *Muſt have the ſame Name with the whole.* * But it cannot be expected that the cunning workeman will heare and feare and doe no more preſumptuouſly, becauſe it hath beene a queſtion long ſince, *Whether the Carver or his ſtocke bee more ſenſeleſſe.*[r]

* *Pars ſimilaris eſt, quæ idem cum toto Nomen habet.*

Having now given this Saint its true Name, which belongs to all its fellowes, being deſcended from the ſame *common ſtocke*, and having reproved the *Carvers* blaſphemy, I goe on in my ſtory to enquire the time when this *Sacriledge* (as they call it) was committed. VVhen was it done? VVe cannot tell the preciſe time; it was a Night worke, that is certaine; for, as was ſaid touching the defiling of ſuch another Image; *And ſo it was becauſe he feared his fathers houſehould, and the Men of the Citie that hee could not doe it by day, that he did it by Night.* So here, the Man (for I will take him ſingle) feared the Men of the Citie, and did it by Night; what time of the night? whether in the third or fourth watch is uncertaine too. But certaine it is he watcht his time, and tooke it whilſt the Watch was faſt aſleepe. So we have the ſtory: now heare what followed.

[r] Pſal. 135. 18.

Judg. 6. 27.

SECT. II.

The next morning opened the caſe more clearely, and the thoughts of men about it. Next night they made their watch *ſtrong, but had they thought on it ſooner, they had made a wiſer choyce. Ancient Records aſſure us, that* Geeſe *are the moſt approved* watch, *and choiſeſt* guard *about Images.*

NExt morning the *battery* made upon the Croſſe was in the paſſengers eye; they came thither after the man-

ner, to make ſupplication; and, beholding what was done, inſtead of ſupplication they put up a rayling accuſation againſt him, that had done them no hurt: And the wiſe Citizens, neighbours there abouts, were troubled about it, they chattered, and little better then railed too. Then they reſolved upon the queſtion (for they ſaw they had to doe with a *ſleeping watch*) to watch it better for after times, ſo to keepe their Croſſe in a *poſture* of defence: for that purpoſe, they had *Souldiers* keeping watch about it, and a *Captaine* a good friend to the ſame. Had they but one night ſooner taken their time for ſo grave a conſultation, and beene pleaſed to have admitted me into their councell, I thinke I ſhould have over-ruled them by a ruled caſe, and ſo have diſwaded from making choyce of Souldiers to watch their Croſſe: for they for the moſt part, and as their ſupply is, will eate and drinke to the full, and then, as experience tells us, are faſt aſleepe when the ſpoyler comes. The Children of darkeneſſe were wiſer at this point, then are they, who profeſſe themſelves children of light. They committed the ſafeguard of their Images to thoſe Creatures, which are very wakefull, being fed with dry meate, and their drinke is as ſmall as water. It is a *Booke-Caſe* regiſtred in the Romane Antiquities, and thereon depends a very bloody ſtory; I will paſſe that over, and briefely ſet downe ſo much as relates to the caſe, becauſe it may ſtand us in ſtead, if not to *watch* the Croſſe, yet to ſafeguard our houſes.

πολυ-ειδωλον. The Romans had a *plurality* of *Images* as wee have (I muſt not yet call them *Gods* nor *Idols* neither, I ſhall anon by very good warrant) their *Houſhold* and their *Cloſſet* Images; ſome ſtanding more open, other ſome more reſerved. But theſe ſuffered many indignities and very ſcornefull uſage, not onely from Mice, Rats, and Spiders, but from the hands of violent Men, who have tumbled them about the houſe, and trod them like mire in the ſtreet, as if the Carver had beſtowed no coſt nor worth upon them.

They had alſo their *Tutelar* Images, ſuch wherein they placed

placed the ſafeguard of their Citie, and whereto they gave the ſame *Veneration*, (I muſt not ſay *Adoration*) as the Papiſts to their Croſſe; theſe they committed to their ſtrongeſt hold, their Capitoll; and for their ſafeguard and ſureſt *watch*, there they appointed a moſt wakefull *Guard* over them, a *guard* of *Geeſe*, which did diſcharge their *cure* very well and like themſelves, and ſo quitted the place in a time of great extremity and moſt eminent danger, as wee may reade if we would draw out the ſtory a little longer. I will record no more of the ſtory here, but what *honour* and *dignitie* was done by the *Romans* to their *Geeſe* for their good ſervice done to them and their Images; in memory whereof, and in returne of thankefulneſſe for ſuch a deliverance; The *Romans* appointed as great a *Feſtivall* to the honour of their *Geeſe*, as the Papiſts doe to the glory of their Croſſe, for it ſtands upon record at this day, being regiſtred the *Gooſes Holiday*.

c Luc Fl. lib. 1. cap. 14. Aug. de civit lib. 2. cap. 22.

SECT. III.

All that hath beene ſaid hitherto was intended purpoſely for the ſcorne of Images, their Carvers, Servers, and upholders. The Sober man can turne to a ſacred Story, *and learne from it the doome of Images, and Image ſervers.*

IT will be ſaid now, *That all this hitherto is ridiculous.* Indeed it is ſo acknowledged, and ſo intended, as beſt befitting now the brutiſh workeman and his worke; The Name he preſumptuouſly puts upon it; the regard alſo and *Watch* he fooliſhly ſets about it: Hee that will be ſerious, can turn to the ſacred ſtory, thence obſerve a greater *defilement* then was all this here with us, upon the Images and their worſhippers, for there was a *Guard* and *Captaine* ſet about them, *Who ſmote the Worſhippers with the edge of the Sword*, then brought *forth the Images and burnt them.* They ceaſed not here, for they brake downe the very chiefe and *Prince* 2 King. 10. 23. 25, 26.

Verſ.17. of the Images (the *Image* of *Baal*) and *they brake downe its houſe over its head*, and about its eares too. VVhat then? then *Baals* friends called a guard to watch it by night, and cunning workemen to build it by day; and Carvers to forme and faſhion it anew; was it not ſo? No, *Baal* had not a friend that durſt appeare for him. I pray you let us reade on in the ſtory, and obſerve it well; The Souldiers and Captaines brake downe the houſe, (the covering of *Baal*, that which ſheltered it from the injury of weather, wee ſhall heare more of that anon) and made it *a draught houſe unto this day*. Here was a defilement indeed, a notable indignitie, greater by farre then had been, if they had pluckt off his Legge and Thigh too, and Noſe alſo; they ſhattered the *Image* to peeces; they brake downe the houſe of *Baal*; and which was the higheſt indignitie that could be offered, but beſt befitting that Lordly thing, they ſet there in place and ſtead thereof, a *veſſell, wherein is no pleaſure*, for they made *Baals* houſe a *Draught-houſe unto this day*; Now *Baals* friends will appeare in his caſe, and object here, Firſt.

Hoſea 8.8.

Ob. That theſe *worſhippers ſo ſmote with the edge of the Sword* were the worſhippers of *Baal*.

An. Yes there is no doubt of that, for the context is plaine:

b Verſ.23. *b* but yet this is more then they will grant us anon; when they will ſay, it is one thing to *ſerve* an Image, another thing to *worſhip* it (but of this in due place.) Theſe worſhipped *Baal*, that is plaine, and were called *Baalites*, ſuch, who cut and flaſhed themſelves till the blood guſhed forth upon them, much after the manner as the Papiſts uſe upon their *Good Friday*.

1 King. 18.28.

Obj.2. And the Image was *Baals Image*; and then it was ſerved well enough, for it was an *Idol*, and the moſt filthy, beaſtly, moſt abominable *Idol* that ever was gazed upon; ſome conclude the name of it was *Priapus*, and there is ſcarce any man, Scholler or no Scholler, but he knowes what that was, a filthy god indeed.

An.2. My little reading can give little ſatisfaction what this Idols Name was; *Baal* is a common Name as *Lord* with us; and

בעל

and hee was resembled by divers *figures* according to the pleasure of the Carver and the imployment he was designed unto: He served the *Sechemites* according to *Covenant*, as their *Guardian* or *Tutelar* god, which they called *Baal-Berith*, [a] and his *Figure* was (I conjecture so, and the wisest can no more) a *Goose*. He served others to drive away the *flies*, which they called *Baal-Zebub*, their *Fly-god*; and his figure was a *flye*. He served others to watch their fields, and gardens to fright away the Crowes thence, which they called *Baal-peor*, and his figure was, *Priapus* as some *affirme* at this day. These are but conjectures wherein we take a latitude: The truth is, *Baals* Image was a very *proteus* for his various shapes; he was every thing, what the Carver pleased, and yet *nothing*, neither fish nor flesh; but if any thing in the world then *Wood* or *stone*, a very stock, which is the Name was given to all his Ancestors, and must serve to all the pedegree of Images unto the worlds end. The holy Ghost gives us his proper Name, calling him, *That shame*. We are sure that is his Name, and belongs of right to all *the stocke of Images* that ever were, or ever shall be framed by the cunning Workemen, not a *shamefull* Idoll, but in the *Abstract*, *That shame*. And yet let us take good notice of this, that *Baals* Image, *that shame*, was not such a *shame*, such a filthy thing as is that *Image* so lately defiled. VVhy so? Becausse *Baals* Image was, as it was named, *Baals Image*; and this had its forme or figure as you heard, a *Goose*, a *Flye*, or a loathsome thing, which I will name no more, being called by his proper Name, and so it was named, *that shame*; like to like, a very good agreement. But the Image now so lately defiled is as filthy all over as *Baals* Image was: and that which makes it more filthy and more abominable yet, is the Name, the daring workeman at first put upon it, was received from his mouth and so continued to this day, he named it and so do others from his mouth; (I feare to speake after them, yet I must) *Christ*, the Lord Christ declaring himselfe to be the Sonne of God with *power by the resurrection from the dead*. All this

[a] Jud. 8 33

[b] 2 King. 1. 3. *vid. junium.*

[c] Hosea 9. 10.

[c] Rom. 1. 4.

sug-

ſuggeſted in the Name, for they call the Image now defiled *Chriſt riſing from the grave.*

Truely I want words to ſet forth the abominations and Blaſphemies of this generation, I meane the generation of thoſe cunning vile men, thoſe Image-Carvers. And ye, now I remember, words could ſtand us in no ſtead, becauſe the workemen and their workes are alike, ſo blockiſh, and ſenſeleſſe, as aforeſaid.

VVe will conclude from the premiſſes, that, ſith this Image is ſo filthy and abominable, yet is called by ſo excellent a name: Sith, it is *that ſhame*, that *ſhame* to Chriſtianity, to profeſſion, to the Goſpell, to thoſe who would *ſhew themſelves Men*, and yet is Named *that glory*, the *glory* of the *Church* her *Chriſt*, a *King*, a *Prophet*, and a *Prieſt*; ſith I ſay it is ſo named, and yet this *Glory* is changed into the ſimilitude of a *Stone* or *Lead*, ſuch vile and contemptible matter; therefore the perſon that pluckt off the *Leaden* Leg and part of the Thigh from the Image did very well: And if the Magiſtrate now ſhall breake downe all the Images, and defile their Covering, ſo *deſtroying them out of Iſrael*, he ſhall doe better: for beſides what hath beene ſaid, we muſt conſider this, That *Baals* Image, though a filthy thing, *that ſhame*, yet was the Image (as ours are) pleaſant to the eyes, and to be deſired; which appeares, becauſe *Iſrael*, a wiſe and underſtanding people were inamoured with it, ſo as they joyned *themſelves to it*. [a] See how inſnaring theſe filthy things were! They were a trap and a ſnare and a ginne to Gods owne people. Are they not as inſnaring ſtill? I will inquire into that anon, and reſolve it. In the meane time ſober men will learne by this, to obſerve their charge and doe thereafter; *Yee ſhall defile alſo the* Esa. 30. 22 *covering of thy graven Images of Silver, and the Ornament of thy molten Images of Gold; thou ſhalt caſt them away as a menſtruous cloth, thou ſhalt ſay unto it, get thee hence.*

[a] Num. 25. 3.

VVe ſhall make very good uſe of this ſacred Scripture anon, in defence of the accuſed if he ſtood at the barre: In the meane time we will take a view of what is ſaid; The *madneſſe* of theſe men is rebuked, who miſcall their Images; their folly

folly manifeſt for keeping a guard and watch over them ſober men have taken forth their leſſon alſo. Now I muſt reprove theſe ſo pittifull men for ſhewing mercy and brotherly compaſſion towards ſtockes and ſtones. Surely a *ſcorne* will be put upon them for ſuch fooliſh pitty.

SECT. IIII.

Their fooliſh pitty is laughed at by the Ancients, Jewes and Gentiles; Living Images command pitty, the dead ſcorne.

I Will not aske the former ſort (the Papiſts) *what ayleth them?*, for their gods are defaced. Nor will I at preſent ſay to the other ſort, as he to the men that ſtood by, will *yee plead for Baal, Will yee ſave him?* I thinke it may fit very well to reaſon out the caſe a little in ſcorne of that Image, as I find both Jewes and Gentiles, Heathens and Chriſtians have done before me in the like caſe; and ſo I ſhall make way to my ſcope after this manner; Here is a battery committed; What though? let him complaine that is *damnified, hurt*, or *grieved*.

g Iudg. 18. 24.

b Iudg. 6. 31.

Barn. 6. Hor. Sect. 1. Sect. 8. Mar. 8. Ep. 39. Tib. 1. 10. M. Felix in fol. b. 16. l. 2. v d. Com. Laſt. 2. 2.

Firſt, here is no dammage none at all; the *Popes* power is not a jot the leſſe now his *Miter* is gone; his Cardinall can do as much with one hand, as he did before with two. And the *Mother* can command her *ſonne* as *imperiouſly* as ever ſhe did, though halfe her crowne be gone. And the defaced Saint ſmels as well now without a *Noſe* as before when it was freſh and new out of the Carvers ſhop. They have received no dammage none at all.

Secondly, nor are they hurt or grieved; It is their patience you will ſay to ſtand ſtocke ſtill and ſilent, when vilified or injured: yes, be it ſo, but here I ſhould rather thinke it the effect of *uſe* and *cuſtome*: for theſe Images have beene ſo long expoſed to the ſcattering of Crowes and other birds, to the ſpitting and ſpauling, to the injury of weather, haile, raine, windes; that now they can ſuffer any thing, even duſt to be caſt into their eyes, and yet not wipe it off. Here

is no hurt done, no grievance at all. The Image next cryed not *Oh*, no not when the fellow pluckt off its legge and thigh both; nor did it reſiſt at all, nor thruſt the man from it, when he more then played with its noſe; doubtleſſe there was no hurt done, for then it would have cryed out in the eares of its neighbours. Why then doe the men of the City complaine? where lieth the griefe? they are a little wiſer I hope then *Demetrius* the Silver Smith, and pretty well perſwaded *That they are no Gods which are made with hands*, why then ſhould they complaine as they doe and call out ſo bitterly?

Acts 19.26.

SECT. V.

Theſe ſo pittifull men ſhew compaſſion to the Croſſe and none to the Citie; they are queſtioned and rebuked for ſo doing.

THey have but one thing to anſwer, and truely they will ſpeake againſt their owne Soules; they tell us a goodly pile of Images is defaced, which (they will tell us anon) they accounted an ornament to the place.

VVell, but ſith they will cry out of this indignitie, which was offered to a pile of ſtones; I muſt queſtion them about their outcry in the preſence of God, & they muſt anſwer as in the ſame preſence. But who are they that are now to be queſtioned? if they are not knowne by their contrary walking; nor their folly yet made manifeſt, it ſhall not be made ſo by my pen. The dutie of private perſons is to go backward and cover the nakedneſſe of their brethren; and in reference thereto, I hope my care ſhall be to carry all levell to this marke, *the good of my brother and his information*; therefore I muſt queſtion them for their fooliſh pitty (indeed you cannot give it a lighter word.) But before I queſtion them I muſt put downe a *Theſis* firſt, a truth which no man can deny, and it is this.

" Man, as he is the moſt excellent creature in the world
" ſo is he the moſt noble and venerable *Image* that ever
" was looked upon ſince *Jeſus Chriſt* was upon the earth; he
" is a living Image of God, made by the very hand of
" God

" God, and in this reſpect a thouſand fold more excellent
" then all Images made by the hand of Man; this is the
" *Theſis*; I muſt premiſe three words more.

Six yeares agoe or thereabouts, three Images were defiled all at once, which could breath, and ſmell, and heare, and wipe the duſt from their eyes; yea, ſuch they were, that had knowledge so open the eyes of them, who were borne blind. Theſe three were Pillored, defaced, ſtigmatized, in plaine Engliſh, markt for Rogues, becauſe they were faithfull and kept cloſe to the Law of their God, as was made manifeſt when their cauſe was made knowne, and the VVord of the Lord had tryed them; we reade on there, *Then they ſent and looſed them, the Peeres and the people, let them goe free.* But when time was, ſo villainouſly they were uſed, and for the reaſon above ſaid. Pſal. 105. 18, 19, 20.

Now I put the queſtion to theſe pittifull men, much after the ſame, which *Gidion* put to *Zeba* and *Zalmunna*; *What manner of Images were they, which yee ſaw (or heard were) ſo abuſed?* They muſt anſwer as their brethren in that place did, *As thou art ſo were they, each one reſembled the Children of a King.* Then I muſt reply as followeth, *They were your brethren even the ſonnes of your mother.* I may goe on, for the caſe will allow of the ſame zeale; *As the Lord liveth* the pitty and compaſſion theſe men have ſhewen to ſtockes and ſtones when they ſhewed none to their owne fleſh, cryeth for vengeance againſt them. VVhat? can they pitty Images, which cannot wipe the duſt from their eyes, and can they ſhew no pitty at all to theſe, who reſemble the children of a King, who are their Brethren, even the Sons of their Mother? As the Lord liveth they have done and ſpoken all this for and behalfe of the Croſſe againſt their owne ſoules. VVhat? ſo carefull to maintaine the honour of their Croſſe, and ſo careleſſe of their brethren? *That that dyeth let it die, and that that is to be cut off let it be cut off.* VVhat care they? (I allude to theſe words, which are indeed the words of the Lord, ſhewing Himſelfe careleſſe of a ſtubborne people, who would be careleſſe of Him, and of His words) what ſo careleſſe of their Brethren? *David* was Judg. 8. 18 Verſ. 19. Zech. 11. 9.

Pſal. 35. 13. 14. not ſo towards his enemies; *But as for me When they were ſicke my cloathing Was ſackcloath; I humbled my ſoule With faſting, I behaved my ſelfe as though he had beene my friend or Brother; I bowed downe heavily as one that mourneth for his Mother.* It is a point of humanitie to pitty men in their adverſitie; it may be our owne caſe, being our *ſelves alſo in the body*; I aske againe, what, ſo careleſſe of their Brethren? why not as careleſſe of ſtockes and ſtones?

Heb. 13. 3.

The Lord ſmote *Jonahs Gourd*, and it withered, He prepared alſo a vehement wind, which with the Sunne beate upon the head of *Ionah*, that he fainted, and then he ſpake like a diſtempered Man, unadviſedly with his lippes. VVee muſt obſerve how the Lord queſtions him. *Doſt thou well to be angry for the Gourd Ionah?* Yes; Then ſaid the Lord, *Thou haſt had pitty on the Gourd, for the Which thou haſt not loboured, neither madeſt it grow, Why then is thy eye evill?* wherefore art thou diſpleaſed, that I ſhould ſpare ſo great a Citty, where are ſo many perſons and ſo much Cattle? This reproofe would fall heavy upon theſe men, for they have pittied a more baſe, vile, and contemptible thing then was the Gourd; but they have not pittied their Brethren, nor that place, where are ſo many perſons and ſo much Cattle; I doe preſent it onely to their ſaddeſt and moſt retired thoughts, and conclude it with a yet ſharper reproofe from the Lords owne Mouth in a very like caſe, for then they did *laviſh gold out of a bag* to beautifie an Image; here they have done as much and more, for they *laviſh* words alſo to defend the ſame; The reproofe is, and it is a ſharpe one; *Remember this, and ſhew your ſelves Men; bring it againe to mind O ye tranſgreſſours.*

Ionah 4. 8.

Verſ. 10.

Iſa. 46. 8.

SECT.

SECT. VI.

They juſtifie themſelves with a little Reaſon, and as little Law, which tells them, That their brethren were defaced by power from lawfull authoritie; the Croſſe not ſo, but in an unwarranted way. The contrary is maintained, and the perſon cleared by the beſt reaſon and Law both, and in the Higheſt Court, the Law and Court of Heaven.

VVE muſt heare now what theſe wiſe Men have to ſay for themſelves, for they will not be mad without Reaſon. They have a twofold Reaſon, and the latter hath ſome ſhew of Law, why they were ſo careleſſe of their Brethren, and have enveighed ſo much againſt the defilement of, and injurious dealing (as they call it) againſt their Croſſe.

Firſt, they doe acknowledge as Men, that a *friend indeed loveth at all times, and a brother is borne for adverſitie.* Nay they yeeld too; *That there is a friend that ſticketh cloſer then a Brother.* But yet in that they ſhewed themſelves neither as friends nor as Brothers to their Brethren in adverſitie, they have this onely to ſay, *That better is a neighbour that is neare, then a Brother that is afar off.* Therein is the pith of their Reaſon. The Croſſe is their Neighbour neere unto them, daily in their eye, which falling into the hands of a theefe who wounded it, commands their pitty; their Brethren are afar off, ſome beyond the Seas, all out of ſight, and then out of mind, and not regarded: So they ſay, or if they ſay not ſo, yet their actions make their thoughts and words legible.

Prov. 17. 17. Prov. 18. 24. Prov. 27. 10.

I would onely adviſe here, that they would turne to the parable, and reſolve themſelves at this point, Who is their Neighbour? The Croſſe they ſay; The fore-quoated place tells them no, their Brother is their neighbour; and their neighbour their brother all the world over. He that is fallen into the hands of ſpoylers; He that needs my hand or my heart, my purſe or my prayers, he is my neighbour, though a thouſand miles off from me.

Luk. 10. 29

I ſay againe, he is neighbour and brother too. VVho? Not that, which is neareſt to me in place, for ſo ſtockes and ſtones may be, as in this caſe: But he who pertakes of the ſame common nature with me, and ſo chalengeth a neareneſſe with my affections and place in my heart; hee is my neighbour. The neighbour-hood then (for ſo we may call it) of the Croſſe ſhould not have taken up any roome in their thoughts, *living Images* were ſpoyled and left wounded; they ſtood bound to ſhew themſelves neighbours; to ſhew mercy what they could; But cleane contrary they neglected their brethren and ſhewed themſelves neighbours unto dead Images, for there they ſhewed mercy, and would not be accounted uncharitable men for all that, for they have now a ſecond Reaſon which they call Law.

2. What was done to theſe *living Images* was done by the hand of lawfull power. So they ſay.

Anſw. I cannot yeeld that. A *power* it was, permitted by *God*, but maintayn'd againſt *God* and His lawes, and the undoubted Right of His ſubjects and people; but that diſpute is needleſſe here, let it paſſe. Grant them their ſaying, let the *Authority* be whoſe it will be (the Devills I thinke, for hee doth caſt the Righteous into priſon) yet will it not follow, that they ſhould not ſhew pitty and compaſſion to their Brethren, children of a King, and ſonnes of the ſame Mother: they goe on reaſoning and object.

Revel. 2. 10.

Obj. This inſolent fellow committed a Riot, and made a Battery upon a venerable Image againſt all Reaſon, and in affront to Authoritie.

Anſw. VVe will examine that, and muſt reply. The man did not act againſt Reaſon; knowledge and underſtanding guided his ſteps, carrying him to that worke, the defiling of thoſe Images: For it was concluded long ſince from the Chayre at Oxford; *That it was expedient the Croſſe ſhould be taken away*: ſurely there was Reaſon and reading both, and this the Man might know being ſo publikely knowne.

Obj. They reply; It was not concluded from the Chaire that Common hands ſhould remove or defile it.

Anſw. VVhy may not common hands ſerve to remove an uncleane

cleane thing? It is an uncleane thing; and *common* and *uncleane* will ſtand together. But this is to begge the Queſtion, which we are to reſolve anon.

Their meaning is; It is not concluded that a man ſhould doe this without, or againſt the command of the Ruler; things muſt be done orderly, by order from lawfull Authority. *Obj.*

True, and ſo he did; not without, or againſt the command of the *Ruler*, the King of kings, and Lord of lords. The command is peremptory, directed not to one but to the people; *And you ſhall overthrow their Altars, and breake their Pillars, and burne their groves with fire, and you ſhall bow downe the graven Images of their Gods; and deſtroy the Names of them out of that place*; Marke how the charge runnes, like a VVhirle-wind, for it is againſt Images; *overthrow, hew, breake downe, deſtroy.* *Anſw.* Deut. 12. 23.

But it is meant you ſhall doe this, but not againſt the mind of the Ruler. *Obj.*

I anſwer firſt: when we have a command from above, no command from below can counter-checke it: His command who is abſolute muſt ſtand; according to His charge things muſt be done. *Anſw.*

But in an orderly way, not with tumults and noyſe. *Obj.*

Here was neither: he did his worke neither with *multitude* nor with *tumult* ℞. The noyſe and tumult was the next morning and after night by thoſe who maintained the *Militia* of the Croſſe. *Anſ.* Act. 14. 18

VVe abhorre tumultuary courſes, heady and unwarrantable proceedings, and have nothing whereof to accuſe the *Croſſes enemies* herein: That which he or they did againſt it, was done, as was now ſaid, not with tumult or noyſe, but with as much diſcretion and ſilence as could be. The Croſſes friends they came with *multitude* and with *tumult*; with a Guard and a Captaine both, againſt all *preſidents* of former Ages, except in the caſe of *Baals Altar*, They ſhould have reſolved as *Jehu* (in the like caſe) and ſaid as he did; the perſon yeſternight *ſerved Baal a little*, wee ſhall ſerve *him much*; he tooke away the legge and thigh we will take 2 King. 10. 18.

away

away the whole bulke, he pluckt off the *Nose*, we will plucke of its head. This had beene a worke for a Guard and Captaines, and but according to former presidents.

Obj. But that which was done, and that which is argued should have beene done, that and this must have a warrant from the Ruler, his *Fiat* first, let it be done.

Answ. Indeed it should have beene so, and then it had beene done more decently, and in better order.

How much to be wished, that so it might have beene, that the *Chiefe* and Prime Man in the Citie had beene the first that would have *consecrated his hands upon the Image?* Then Exod. 32. 29. things are done decently, and in order to a blessing, when the Ruler like a true *Gideon*, goes before, and bids his followers *looke on me and doe likewise*. VVhat hopes the man Judg. 7. 17 had, that the Magistrate would leade him the way to the defiling of the Crosse, I examine not, but leave the world to judge; certaine it is, the Man saw that nothing did so crosse the *Militia* of the kingdome as Crosses, and Images (I must not call them Idolls yet) out-facing God and His command there: Therefore he would venture upon the tallest of them all, and hazard his joynts to plucke off a limbe, which the cunning Carver had put on. VVho hath any thing to say to that? His joynts are his owne, and well hazarded in a matter so nearely concerning the honour of God. It was a *Zeale according to knowledge* for ought wee can see, and well ordered for ought I know, or any wise man dare judge. And it is to be thought according to the Rule of pure charitie and right reason, that he feares God and honours the *Ruler* as much and more then they that complaine of him, and stand so stiffe for the *Militia* of the Crosse. He waited patiently these seventeene yeares what the Magistrate would doe, and observing him this yeare more ready to beautifie the Crosse then to defile it, and such a fall of Idols, and Idoll-shepeheards, and yet the Crosse standing still, he resolved to venture a broken shin and to play the Souldier, so entred the *Lists* against *Pope* and *Cardinall*, and the venerable *Lady* too. And truely the successe

ceſſe was I thinke, beyond expectation, ſuch as may aſſure us, he had a power with him, a watch and guard over him, for he diſarmed the Adverſaries, returned conquerour, loaded with the ſpoyles of *Miters*, *Armes*, *Noſes*, *Crownes*, and ſo, by the benefit of the Night he got the day and is ſafe enough.

Let them that are grieved complaine: It is a very ſmall thing to him who complaines againſt him in that matter; he thankes God, the *Law is open*, the law of Heaven he meanes, and the two bloody Courts are ſhut: He takes no more libertie now then before, for he choſe the *Night* to doe that, which ſhould have beene done in the *Day time* and before the *Sunne*: But he knowes, that which would have beene accounted a crime there, is accounted a vertue now in the judgement of good men, and the Court of Heaven: and thereto he appeales and from thence he hath his *Quetus eſt* in this matter. And he is aſſured that when the Lord comes, Who will both bring to light the *hidden things of darkeneſſe, and will make manifeſt the Counſells of the hearts*; hee ſhall have prayſe for defiling that which God Himſelfe, and the ſoules of all the Godly doe loath and abominate.

* *Quæ hic mala putan-tur, hæc ſunt in cœlo bona* Lact. 5.

1 Cor. 4. 5.

And ſo much to cleare the perſon from the cavills of lewd men, who hold up dead Images and throw downe the living, what they can; pittying the one and neglecting the other. This could not be omitted here becauſe the folly of ſuch men muſt be made manifeſt, who made an outcry now when they ſhould have rejoyced; and complayned not, nor mourned when time was, though they were called unto both; for ſo *David* did, he mourned for his enemies, theſe not ſo for their Friends.

SECT. VII.

Twenty Arguments to maintaine the Militia of the Crosse, our men refuse them all, create one of their owne; It must ſtand becauſe it is an Ornament.

THe chiefe and hardeſt worke is now behind, and is like to cauſe a hot conteſtation. The queſtion is, *whether this pile of Images ſhall ſtand or fall?* The adverſary puts himſelfe in good hope, and the thing out of all queſtion; *The Croſſe ſhall ſtand*, for he hath twenty arguments for the ſtanding and maintayning of it in a *poſture of defence*. There is no Papiſt ſo ſilly and ſimple but if he can tell, and is ſure of it, that twice ten is twenty, he hath ſo many Arguments for the Croſſe and the maintayning the *Militia* of the ſame. But I ſhall not trouble my ſelfe and the Reader with any one of thoſe Arguments, for juſt reaſons; Firſt, becauſe I am not to contend with rigid and profeſſed Papiſts: But with Proteſtants at large, and in Name onely: and they will not urge any one of theſe arguments for the ſtanding of the Croſſe, (indeed they are aſhamed of them, they are ſo ridiculous.) Beſides, if I ſhall prove anon that the *Croſſe* is an *Idoll*, as I thinke I ſhall, then thoſe twentie Arguments and as many more will not be worth two ſtrawes. I doe aſſure the Reader that our *Military* men, I meane thoſe, that ſtand for, defend, watch and ward the Croſſe, doe renounce all thoſe Arguments, twentie at the leaſt, thinking themſelves wiſe enough to frame an Argument, that they may call their owne, which the Papiſts doe ſcorne alſo. If my word might be taken I would give it with the ſtrongeſt aſſurance that Man can give; that they have but one argument for the *Militia* of the Croſſe, I meane for the defence thereof, and that is this. *It is an ornament to the place where it ſtands, and to the whole Citie*; And for that onely reaſon (ſuch as it is) they can laviſh gold out of the bagge for the repayring its loſſes, and beautifying thereof: And being ſo repayred,

They

they would undertake to defend and guard it all the dayes of their life.

Why (wise men) would you doe so? If Silver and Gold be so plentifull with you, *lavish Gold out of the bagge, and weigh Silver in the ballance*, and send it into Ireland. No, they will not heare of that, we knew that before; they that favour Crosses, speake, plead for, and love dead Images, hate the living; we know it by their practise; But yet I say, they have but this onely to say for the standing of their Crosse, *It is an Ornament.*

What an Idoll? and yet an ornament; these words are as we use to say *a round square*, ye cannot make the words agree, an *Idoll* and an *Abomination*; there is an agreement: An Idoll! then downe with it even to the ground; that agrees well also, the ground, and an Idoll: Thence its originall, thither let it go. But they will not grant it to be an *Idoll*; an *Image* they will grant it to be, and no more.

SECT. VIII.

We say the Crosse *is an* Idoll, *therefore an abomination; they grant it to be an* Image *but no* Idoll; *and allow* service *to it, but no* worship; *that distinction is ridiculous.*

BUt here they must yeeld more whether they will or no; it is the *Worke* of mens hands wee say; so are your cloathes they say, and yet no *Idoll*. I cannot tell that, our cloathes may be *Idolls*, and we little better, but I goe on; There is a *bowing* to it; therefore an *Idoll* say we: The *Papists* bow before it, not to it; he doth not terminate his *worship* there, he is not such a foole, but carryeth the *worship* through the *Image* unto *God*, therefore no *Idoll* say they, an Image if wee will, and more they will not grant us; though we should strive tooth and nayle, hand and foot, yet we shall dragge them no further.

Here would be a strife about *words* and *Names*; for two Names there are (we shall heare them anon) which yet signifie but one thing, differing no more then doe with us,

our *meate* and *food*. According to the grave Counsell, I will *leave it off before it be medled with* a, onely the Reader must know this; that our *Men* and the *Papists* goe along hand in hand thus farre; they doe allow of *Images* but no *Idolls* and they know a way to give the *Image* its due, and God His, by a faire distinction, and keepe themselves from Idolls well enough. There is they say δουλία and λατρία I know not how to English it to their minds, but I thinke it is this. There is *Veneration* and *Adoration*, or if that like not, let it be *Worship* and *service*. The first they give to God onely, the other to the Image (and yet no Idoll) *They Worship God and they serve Images*: Here is a divided service, like a ship cut in sunder, neither Mine nor Thine, but the waters b A mongrell Religion, like that we read of, *they feared the Lord and served Devills*, for it was after the manner of the nations; next verse you read, *They feared not the Lord*; no, He must have our *feare* our *Worship* and service, and all; and the Image, as it is nothing, so must it have nothing at all. The forenamed Chapter will cleare it to us, that the Hebrewes acknowledge no such distinction, *they served Idolls and Worshipped the Host of Heaven*. But they, who would have further resolution in so plaine a case, may reade our Churches *Jewell* (I could cite Greeke Authors here more then two or three) who brings the dispute to this issue; there is no more distinction between δουλία and λατρία *Worship* and *Service* in the sacred Scripture, then is betwixt *operation* and *Working*. And so he tells us a short but merry tale of the Phisitians wife, and her opinion touching *Pepper*. The question was amongst the good wives, *whether Pepper was hot or cold*; both answered the *Doctresse*, It is hot in *operation* but cold in *Working*; there is the distinction, suttle enough for a woman, who findes it worke enough to understand and guid one Tongue: the Mans distinction is no wiser, who professeth to understand three; for if I *serve God* aright, I *Worship* Him aright; if a thing *operates* well, it *Workes* well, and if my *meate* be good my *food* is not bad: hee that understands neither *Greeke* nor *Latine* understands these words, and no difference in them at all, we will then smile

a Prov. 17. 14.

b *Cassellius Narim si dividis nec tu nec socius habebitis. Macrob. Sat. 2. Cap. 6.*

2 Kings 17. 33. Vers. 12. Vers. 16. *Jewel Ap. Art.* 14.

at

at the diſtinction and let it goe, for wee muſt bee ſerious Though yet we will remember what Biſhop *Jewell* ſaid at this point alſo, *What Religion is that, Whoſe ſervice we cannot mention without ſuſpition of ſcoffing?*

SECT. IX.

Cleare proofe made from the cleareſt light, and trueſt evidence, that Images are Idols.

NOw we come cloſer to the buſineſſe, to prove that Croſſes, Crucifixes, Images, are Idolls. And to make this cleare we will:

Firſt, Heare what the Papiſts ſay.

Secondly, what our owne men muſt grant.

Thirdly, we will conſult with the Oracle, what the Word of God ſaith; I ſhall be ſhort in all this, for it were a ſhame to make it a long worke to prove a *Croſſe* an *Idoll.*

1. What ſay the Papiſts? heare them if your eares can endure; *All haile O Croſſe, our onely hope in this time of the paſſion, increaſe righteouſneſſe to the godly, and give pardon to guilty perſons.* We have heard them with our eares, doe they not tingle? We will heare no more, for I doe aſſure the Reader, ſo many words as they have touching the Croſſe ſo many blaſphemies. I need not aske now, is the Croſſe an Idoll? The Papiſt will ſay, No, No! They bend before it, they pray unto it, then it is a God [b] whether the Papiſt will or no. But I have done with them, our eares are too chaſt to heare Blaſphemers: heare what our Men ſay, they are a little wiſer: and more ſober a little. What ſay they?

2. They ſay there is no Idolatry in the Croſſe, no Idoll ſervice given unto it, noue that they ſee. They ſee no bending before it, nor praying unto it, ſo they ſay.

We ſay, that ſurely they might ſee if they tooke time for obſervation; all that before mentioned, done before their Croſſe: others have ſeene it more then two or three times, I will name one in the Margent *, a man of good report.

[a] *In Breviar infra hebd. dom. 4. quadra.*

[b] *Ecce plumbatur, conſtruitur crucifigitur, nec adhuc Deus eſt. Ecce ornatur, concreatur, oratur, tunc poſtremo Deus eſt. Min. Fel. inſul. pag. 16. Anno 25.*

* Maſter *Standiſh* without Cripplegate.

Certainly men and women both have beene obſerved to bow there, and to patter out we know not what, nor themſelves neither. And the Divell heares them, that's certaine too: for there hee is crept into thoſe ſtockes and ſtones, and there hath nezled himſelf, as the learned Knight ſaith. Thoſe men might conſider, and they muſt grant unto us now, that that may be done before the Croſſe which they ſee not. And therefore I commaud from them now, what they cannot deny me, that is this, *That the Croſſe is ſubject to poſſibility of an Idolatrous uſe.* This they muſt grant mee. For what though they would ſcorne to bend before a ſtocke? What though they ſee none that ſo doe? Yet it is *poſſible*, that others doe bow to it and pray before it too, I ſay there is a *poſſibility*, becauſe I will ſay no more but what they muſt yeeld me a *poſſibility* (though we know it is a *certainty*, and hath beene ſo depoſed.) And now I command the reſt; Becauſe there is a *poſſibilitie*, that thereby many may be deceived, and thruſt away from the ſervice and pure worſhip of God; what followes then? Therefore it is nought and muſt be throwne downe. Then take away the *Bread* and *Wine* both, for *Papiſts Idolize* the one and Drunkards the other. True, but here is a wide difference; Bread is of Gods inſtitution, ſo is not the *Croſſe*, therefore downe with it, thine eye ſhall not pitty it, neither ſhalt thou ſpare, (no, though it be thy Brother, Sonne, daughter, wife, if theſe or any of theſe would thruſt thee from thy God) but downe with it even to the ground; becauſe there is a *poſſibility*, it may thruſt thee away from the Lord thy God.

Hiſt. of the world lib. 1. Chap. 10 Sect. 7.

We muſt avoyd all *poſſibility* of Idolatry, all things that may lead that way; and walke on ſtreight, turning to neither hand, in a right path, the way of the upright, for that is ſafe. There is a worſhip of God (a worſhip in ſpirit and in truth) which is not ſubject to a poſſibility of being Idolatrous: For there is no poſſibility of darkeneſſe in Light, no poſſibility of evill in goodneſſe. A wiſe man takes a ſafe path.

So we have heard what our men ſay and what they muſt grant, *A poſſibilitie of Idolatry in the Croſſe.* And then what

is

is drawne and commanded from them by necessary conſequence, *The Croſſe muſt downe even to the ground.* It muſt not be ſpared nor pitied, that hand which holds it up is as he who builds the walls, which God hath curſt. Now wee enquire of the ſacred Scripture, that will put the matter out of queſtion, not that there is a poſſibility of Idolatry in *Croſſe-ſervice*, but that it is the greateſt Idolatry that ever was in the world.

3. What ſaith the word, wee are charged to heare that, thus we reade, *their Land alſo is full of Idolls, they worſhip the works of their owne hands, even that which their owne fingers have made.* Eſay 2. 8.

Queſt. How proves he that?

Anſw. They *bowed* before it, they *humbled* themſelves unto it: ſo we read in the next Verſe, and a fearefull judgement followes, *therefore forgive them not.* Why? They *bowed*, they *humbled* themſelves before Wood and Stone: Therefore, &c.

Obj. The adverſary replyes, that in that Scripture there is mention of *Idolls* not of *Images*; of bowing before Idolls, (bowing before an Image makes it an Idoll, but let it goe, and let them goe on) we ſpeake for Images, and the fellow brings us a Scripture againſt Idolls, which we condemne as well as he, ſo they ſay.

Anſw. Now I muſt turne them to another ſacred Scripture, what finde we there? That which ſhould make us tremble, for there we finde the *Lord provoked to anger*, and the anger of the Lord is like the roaring of a Lyon, which makes the Beaſt of the Forreſt to tremble. But what provokes the Lord? Idolls I warrant you: Yes, they ever were, are, and will be a great provocation, *a ſmoake in His noſe, and a fire that burneth all the day.* But yet this word is not mentioned there, but ſuch things as yee ſee in Cheapſide, or ſome of the Chappells, *Graven Images*; ſo we reade, *They provoked Me with graven Images, and with ſtrange vanities.* And how then? how doth it appeare that God was provoked with that people becauſe of their Images? By the heat of His diſpleaſure, it abideth upon them, it ſcorcheth them at this day, as the Jer. 8. 19.

Midſommer

Midſommer Sunne doth the earth at mid day. Indeed it is as cleare as the Sunſhine, when neither miſt nor cloud appeares, overſhadowing the ſame: But I keepe to the Text; though they thought themſelves in a ſecure eſtate, *Is not the Lord in Zyon?* though they looked good would come to them from this place, and from that by meanes here or there, yet no good came, none at all, Their Images, *ſtrange vanities* ſtopt the paſſage. We looked ſay they to that hill, and that mountaine, to this time, and to that, now helpe would be; but our eye failed with expectation, no helpe came, *The harveſt is paſt, the Summer is ended, and we are not ſaved*: Let us ponder, and well weigh the words; I goe on to a third Scripture, where they muſt well conſider how an Idoll is deſcribed, *A thing wrought according to a mans owne underſtanding*; that is an Idoll: When a man in the worſhip of God, will frame ſomething ſuteable to his owne judgement and reaſon, then he makes Idolls. If we would worſhip God purely, (elſe not at all) then we muſt mingle nothing of our owne, nothing of our owne wiſedome, underſtanding, reaſon: if we doe, wee marre all. Wee muſt be ſuch fooles, as to yeeld our eare wholly up to heare what God ſaith, and follow cloſe what hee commands touching His Worſhip. It followes, *All of it the Worke of the Craftsman.* Yes, he makes *God*, and *Jeſus Chriſt*, and the Virgin *Mary*, this goddeſſe and the other, he doth the deed; I know this is *blaſphemy*, but I muſt ſay as he doth, with one piece of the blocke he hath heated his ſhins; with another piece of the blocke he roſteth his meat; and of the remainder he makes a god, for he reſolves to bow before it. No man is ſuch a foole, as to bow before a lumpe of gold, or a wooden ſtocke, for then as he goes through Cheapſide or through a Forreſt, he muſt bow at every ſtep. But the Craftsman comes, that daring fellow, the god-maker, hee poliſheth it *according to his underſtanding*, then it is a god; and then it followes, *they kiſſe the Calves*. I doe not thinke ſo, no more then the Papiſts doe kiſſe their *Idolls*. They bowed and did ſome reverence before it, ſo they *kiſſed* them: Now we have the deſcription of an *Idoll*, and it ſufficeth. Yes, it ſufficeth to perſwade

Hoſea 13. 2.

Τὶ κατεγέλα ἀνθρωπε, ὅταν ἀγάλματος ἢ θεᾶς Χριστιανὴν ἴδῃς. Quid irrides homo, quum Chriſtianam effigiem aut Virginis ſimulacrum videris? Chryſoſt. Hom. 2. de Lazaro.

Ἀνθρώπους ἐκέλευσε τοὺς αὐτοὺς ποιεῖν καὶ θεούς. Iov. 2. Hom. 27.

perſwade men that have reaſon and faith too; but not ſufficient, being barely read and no more, to perſwade with *unreaſonable* and *wicked men*, and to *deliver* us from them; therefore let us conclude with the prayer in that place, 2 Theſ. 3. "that the word of the Lord may have free courſe & be glo- 1,2. "rified: That is the ready way to be delivered from unreaſonable and wicked men; from the miſchiefe of Idolls and Idoll makers, *David* could not tell which of the twaine was the verieſt ſtocke. But let us well conſider the judgement that followeth. They made *Idolls according to their owne underſtanding*; They *kiſſed the Calves*, what if they did? *Therefore they ſhall be as the morning cloud, as the early Dew, as the Chaffe driven with a whirlewind, and as the ſmoake out of the Chimney*. Marke it good Reader, as a *morning cloud*; how quickly diſpelled? As an *early dew*, how ſoone dryed up? as Hoſea *the chaffe*, a little wind drives it, a greater whirles it we know 13.3. not whether; as the *Smoak*, how preſently it vaniſheth? See the condition of *Idolls* and *Idoll* men, and their burden from the Lord!

Sect. X.

Though the prooſes cleare the Croſſe to be an Idoll, yet it muſt not downe they ſay, becauſe it is an ornament. Their ſaying is weighed at the Sanctuary and found to be as light as vanitie, The greateſt Prophets, and the beſt Kings defiled their Image and their Ornament both.

BUt now if they ſhould grant us, that the *Croſſe* is an *Idoll*, which they muſt doe, if they grant a *poſſibility* that any knee ever hath in former time, or ever may in after time bend before it: Why yet they vvill never grant but that it may be an *ornament* for all that, and therefore may ſtand to beautifie the place as it hath done: There lyeth the pith of their reaſon, *It is an ornament*, therefore let it ſtand, and let it be maintayned in a *poſture of defence*.

Be it ſo, but they ſhall never thrive with that Argument, as much might have beene ſaid for the Image in the 3. of *Daniell*:

niell: without controverſie a goodly Image, and beautifying the place very much to the outward eye: And as much for the Queene Mothers Idoll, which notwithſtanding her ſonne cut downe and *ſtamped it*, vvhether under his feet or to powder, I cannot tell: but, in an holy indignation, he ſtamped it and burnt *it at the brooke Kidron*. And more might be ſaid why the Brazen-Serpent might be ſpared, which yet we read was brake to peeces, and muſt bee called by its Name, plaine Braſſe now, and of no more uſe. Much alſo might be ſaid why the *Chariots* of the *Sun* might be ſpared; for they were goodly Chariots, and for beauty and outward excellency, farre exceeding the Croſſe, or any one Croſſe in the world; and yet the good King *burnt them with fire*. Nay I doe verily beleeve, the Calfe was a goodly peece of workmanſhip, great coſt beſtowed upon it; and doubtleſſe, though but a *Calfe*, yet the moſt ſpecious Calfe that ever was ſeene in the world, for they turned *their glory into it*: And why might not that bee ſuffered to ſtand for an ornament? *Moſes* will reſolve that, not by his word, but by his hand: Surely he ſaw reaſon good enough, elſe he had not beene carried with ſuch indignation againſt it, as we read *He burnt it in the fire*. There was an end of a Molten-Calfe. Nay not yet; *he ground it to powder*. Then it was ſmall enough, it could never be put together againe; no, but the people might have *pitied the Duſt thereof, therefore he ſtrewed it upon the Water*, they ſhould never ſee it again. Yes, but they might, the water might caſt it forth, and leave ſome Aſhes upon the ſand. Therefore he *made the Children of Iſrael drinke of it*; now the nature of it was changed quite. When Idolls are dealt withall, then behold not a cutting downe onely, but a ſtamping, a burning, an utter aboliſhing: becauſe the heart is ſo prone to *Idolatrous Worſhip*. Truely me thinkes if theſe men will ſlightly paſſe over what theſe good Kings did, *Aſa* and *Hezekiah*, when they were dealing with Idols how they brake them to peeces and ſtamped them to powder: yet they ſhould regard what *Moſes* did in ſuch a caſe; for that is moſt notable, and he the greateſt Prophet that ever was, and faithfull in all the houſe, his example

2 Chro. 15.16.

2 King. 23.11.

Pſal. 106. 20.

Exod. 32. 20.

ſhould

ſhould be obſerved and followed. But notwithſtanding theſe Men well never have done Reaſoning and queſtioning. I will take leave to put one queſtion, there is but one Anſwer to make to it, therefore we cannot miſſe of it: And the Anſwer will be to the ſhame of their owne faces and confuſion of *Idolls* for ever. The Queſtion is.

Why might no man know Where Moſes Sepulcher Was? Deut. 34. 8
The Anſwer muſt be; *for feare of an Idolatrous Worſhip*: had the people knowne the place, they would have worſhipped the mould there, and kiſſed his bones. Hee was the greateſt Prophet in the world, and had the moſt honorable buriall that ever any man before or ſince that time; for *the Lord buried him.* The people who ſaid to a *molten Calfe*, *They be thy gods*, and dedicated a *feaſt to Jehovah*, the Calfe I meane: doubtleſſe they would have done as much to *Moſes* body; therefore there was ſuch a *contention about it.* Did the Devill ſtrive about a dead mans body for any love or delight in the ſame? No, the Devills ayme was to gaine the hearts of the people, to ſet up an Idoll for himſelfe there, that was his ayme, therefore he contended; and he gaines much upon us this way, by preſentations to the eye. Therefore hath he many *reliques*, I know not what, nor of whom, but *pretious* things they ſay, and with thoſe (toyes and knackes) he takes the ſimple ones every day; he hath alſo glorioufneſſe of Altars, infinite number of Images, prieſtly ornaments very coſtly; and divers fopperies about his ſervice, all to catch the affections of thoſe, who not receiving the truth in love, are given up to beleeve lies.

[a] Deut. 34. 6.

[b] Exod. 32. 4, 5.

[i] Jude. 9.

Now I can anſwer their queſtion too, why may not the Croſſe, be it an Image or (as the Roundheads ſay) an *Idoll*, yet why may it not ſtand? it hath ſtood there time out of minde, why may it not ſtand till the worlds end? *Queſt.*

I might anſwer, it may not; becauſe it is an offence and griefe of heart to the ſtrong Chriſtian; a ſtumbling blocke to the weake; a very downefall to the ſtubborne and wilfull. But this one anſwer ſhall ſerve, though they ſhould aske till to morrow morning; *For feare of an Idolatrous Worſhip*; therefore the Croſſe muſt not ſtand. *There is poſſibilitie of* *Anſw.*

it, at the leaſt it may draw us from God, therefore the Croſſe muſt downe.

I know their mindes; they are not ſatisfied herewith. They will keepe up the Croſſe notwithſtanding all that I have ſayd, or any man elſe can ſay. Very good reaſon they ſhould doe as they ſay, maintaine the ſtanding of the Croſſe notwithſtanding what I have ſayd, or any man elſe: for what are mans words, mine or anothers? But if I have ſpoken out of the Word of God, and by authoritie thereof: They might have ſo much manners (being reaſonable and ingenuous men, not halfe ſo obſtinate as are downe-right Papiſts, whoſe will is their reaſon) to regard what the Lord ſaith. What though no argument which I have given, is ſufficient why it ſhould downe (and inſufficient be it, if it be not the cleare Word of God) is not Gods Word enough? His charge ſufficient? *Yee ſhall, &c. Deut.* 12. 2. Is not His prohibition ſtrong enough? *Thou ſhalt make no graven Image, &c.* And in the laſt place is it not enough? That in this caſe, and to teach us what to doe, we have the example of the beſt Kings and the wiſeſt Prophets? Certainly this is enough, if we have not to do with wicked and unreaſonable men. I will then be pretty confident, having brought no word againſt this Image but what hath cleare ground in the Word of God;

That the Image is an Idoll; Why? what more Why's yet? It was anſwered before, becauſe there is as much danger of *kiſſing* an Image now, as there was once of *kiſſing* a dead mans bones, or the mould there; therefore an Idoll, and then an abomination, and muſt downe; nay it muſt be defiled and its *ornament* alſo, and the *heart* muſt doe it; and that will fret us to the heart, and make tumults and combuſtions in the world now, and more anon: It followes.

SECT.

Sect. XI.

The ornament of Images muſt be defiled with the hand and heart both; the moſt High God will have it ſo; and the ſtouteſt heart in the world muſt bend here or breake. But before this be done, looke to heare of warres and rumors of warres.

SUppoſe now theſe men ſhould grant us this (and it were a large grant) that the Croſſe is an Idoll, and muſt bee caſt downe; though they are ſo pittifull, they have not the heart to doe it themſelves, yet they will ſuffer it to be done, ſuppoſe I ſay, they will yeeld ſo farre; why yet they will checke at two things; firſt, *they would not have their ornament defiled*, and about this though wee could contend mightily, with our tongues, and hands, and hearts, and all, yet we muſt yeeld, for God will overcome at the laſt: The ſecond ſhall be granted them, *they ſhall have an ornament*; but of that in due place.

Firſt, as *Amaziah* ſaid, but what ſhall wee doe for the three hundred Talents? ſo alſo; They have laviſhed gold out of the bagge, and weighed ſilver in the ballance, and hired a cunning workeman, who hath made a god of it, muſt they now looſe all their coſt? now that the leg, and thigh, and noſe are ſtript off, may they not make uſe of the deckings and adornings which are upon the remayning parts? The meaning is, for we will come to a low rate, may they not reſerve the *ſcrapings* of their Images? the old ends of gold aud ſilver there? Truely no; for, ſuppoſe they ſhould reſerve what is pleaſing in their eyes, and to be deſired; yet what could they doe with it? That is eaſily anſwered, you will ſay; *The fining pot is for ſilver, and the furnace for gold*. True, but all the fining pots in the world and a furnace ſeaven times heated cannot purifie and refine that ſilver and gold; for now it is put upon an Idoll, it is an accurſed thing.

2 Chro. 25. 9.

Pro. 17. 3.

Theſe men will not beleeve me now, and no matter; I am very well contented ſtill that my words be ſlighted. But

I pray you & them, let us heare what the *Lord* ſaith, as we deſire & expect that He ſhould heare us in the day of our trouble, when we ſhall call to Him, *make haſte Lord to our helpe, make no tarrying*. Such a time will be, let us heare Him now (that is the ready way to be heard then) and chew upon His words now one after another; and as the Prophet ſaith, *eate them*. What ſaith the Lord? *yee ſhall defile*. What is that? Why, you ſuppoſe ſome ſanctitie & holineſſe in an image; ſee now, you muſt *defile* it; that is, you muſt deale with it, as with the vileſt, filthieſt, moſt contemptible thing that your eye can looke upon; as *Moſes* dealt with the Calfe; King *Aſa* with the Queene Mothers Image; King *Ezekiah* with the Brazen Serpent, and Chariots of the Sunne; ſo muſt you *defile* the Images. We remember very well what *overthrowing, breaking, hewing downe, deſtroying, ſtamping, burning, drowning, eating*, there was when they ſet upon this worke of defiling; ſo we muſt defile Images.

Pretty flexible they are; ſo they will defile the *ſtone*, and the *Wood*, and the *lead*, ſuch poore ſtuffe; and ſo I have dragged them on a little further: but for the ſilver and gold, the rich & pretious things, the Lord muſt pardon them for that, they have not the heart to defile ſuch good things. No; they will heare, [illegible] what the Lord ſaith, and heare Him out; then they muſt *defile* the ſilver and the gold, for the Lord
Eſa 30. 22. will have it ſo; yee ſhall defile the *covering* of the graven Images of ſilver, and *ornament* of gold. Obſerve we well, the *covering* of ſilver, the *ornament* of gold, pretious ſtuffe I warrant you; yet it muſt be defiled. Truely I am perſwaded ſo well of the civility of thoſe [illegible] that *ne γρῦ quidem*, they will not ſo much as mutter (I [illegible] perhaps) at all this, for theſe are the words and charge of the Lord.

But now they thinke verily, they have done the deed, the Image is defiled according to the Word of the Lord. No not yet; the maine and chiefe worke is yet behind; a work that will plunge the ſtouteſt Papiſt in the world, and bring him to his knees, before he doth it. Alas, the hardeſt part of the worke is yet behind. All the defiling hitherto is done by the hand; now the *heart* muſt bee imployed too, and then the worke will be done indeed. We commonly ſay

and

and we ſay very well, *What the heart doth not doe, is not done.* Many motives and by-ends may carry the hand to the defiling theſe Images, their coverings, and ornaments too. The Ruler may command me (*in the Lord*) then I muſt obey: vaine glory, a zeale for our owne houſe, to get my ſelfe a Name, ſo *Jehu* was moved. But it is a cleane and pure zeale, which mooves the heart with an indignation againſt them, and ſets that a worke to defile the ſame: Marke wee now; Images are moſt filthy things, and thy heart muſt riſe againſt them with a loathing of them, and ſo to defile them, as ſuch things thou canſt not looke upon and wilt not name, they are ſo filthy. So we reade on, *Thou ſhalt caſt them away as a menſtruous cloth:* thou ſhalt ſay unto them, as to that thy ſoule abhorres, and is an offence of heart unto thee, *get thee hence.* Certainly the Lord God, even the Lord God, *Who is the bleſſed and onely potentate, the King of Kings and Lord of Lords* hath fully anſwered them at this point. Doubtleſſe the proudeſt man upon earth dares not anſwer againe, nay, hee dares not whiſper. Thus Idols muſt be defiled; It is a worke which commands the heart, and there are great thoughts of heart about it. I proceed on to make ſome diſcovery of the ſame. 1 Tim. 6. 15.

SECT. XII.

How vaine and brutiſh mans thoughts have been and are touching Images, and the defiling of them.

I Cannot paſſe this point, for it is a diſcovering point: what my thoughts were about it, I ſhall ſpeake out to my ſhame; I care not ſo God may be glorified in mee, or by me. Truely, I ſhall tell a faire tale of my ſelfe now, *how bruiiſh I was and ignorant, even as beaſt before Thee.*

† 1. Time was when I thought *Croſſes* and *Images* were prettie gaudy things; made onely for children to gaze upon, as the Croſſe in the horne-booke, pictures and babies, and the like. It was a childiſh thought, and may paſſe well enough:

enough: when I was a childe, I thought as a child, I underſtood as a child, and did as a child, I delighted in poppets, I played with pictures, and rid a gallop upon a long Reed: but when I became a man, I put away thoſe childiſh things, and yet my thoughts touching Images were not ſuch as became a man of underſtanding, for thus I thought, *What hurt is in a Crucifix?* It will ſerve the Lay-man (I know not who that is, but that is the word in uſe) in ſtead of a booke; and is able to worke much upon his Imagination, and to affect his heart by his eye. Theſe were wiſe thoughts. By the good hand of God upon me, I rectified them thus; "That "nothing was ſet downe by the Evangeliſts touching the "*complexion*, *ſtature*, *feature* of *Chriſt*: why? That "no man might preſume to ſet his hand to the framing of "that aſtoniſhing worke, wrought once for all, by the Holy "Ghoſt.

Qui creavit me dedit mihi poteſtatem creandiſe Apol. Page 260.

Much ſhould be ſaid here: I intend a very little: I weighed the words which I finde cited by our *Jewell*, touching the bold blaſphemy of this god-maker; *He that made mee, hath given me power to make him*: that is good divinitie thought I, but the good Biſhop anſwers him very well; "*God hath made hell fire to the deſtruction of all them, that yeeld their mouth to ſuch blaſphemy:* I inſtance here in the *Croſſe*, becauſe that is the Image moſt in uſe, and moſt preſumptuouſly framed. I goe on to tell how I came to bee reſolved and ſetled in my judgement, that there ſhould be no Images at all, I meane ſuch as were lately defiled. *Tertullian* hath much againſt them; *Epiphanius* ſaith more to our purpoſe, we will heare him.* "My deare children be yee "mindfull that we bring no Images into the Church: But "evermore carry God in your hearts thither, and forth "againe. Nay ſuffer not Images to be in your private houſes, they will undoe you, for it is not lawfull to lead a "Chriſtian man by his eyes, but rather by the ſtudy and "exerciſe of his minde.

**Eſiote memores, dilecti filii, ne in eccleſiam, &c. Sed perpetuo circumfrte Deum in cordibus veſtris, &c. Non enim fas eſt Chriſtianos per oculos ſuſpenſum teneri ſed per occupationem mentis: Jewel Apol. page 552.*

But *Lactantius* ſpeakes home and convinced me clearly; theſe are his words, *Determinately and out of all doubt, there is no religion where there is an Image*; that is, *no Religion* which

Non dubium eſt quin religio nulla ſit ubicunque ſimulacrum eſt. l. 2. cap. 18.

God

God accounts of; it is a *Religion*, but such as his soule hates. There are no people under heaven so rude, brutish, and barbarous, but have some Religion amongst them: The * *Turks* have a Religion, and others as bruitish as they, whom *David* calls *the multitude of the Bulls, with the Calves of the people*; " *That is no Religion in Gods account, which is not comely for a* " *Christian.*

* See *Lor. verus. de bello sacro* p. 339. Psal. 68. 30.

I must note in the last place (for I doe but point at things) that this consideration wrought with me most of all how the anger of the Lord hath smoaked against His owne people because of their Images and Idoll services; *They turned the glory of God into a lie*;

Therefore the Lord turned them out of the good land, out of the place of their habitation; He *swept* them away, and *wiped* them as one wipeth a dish, turning it upside downe; see! these Images, and that Idoll service can stocke up a kingdome by the root. Certainly thought I, these things, that provoke the Lord to anger, that makes His wrath burne to the neathermost hell, are pernicious things, and to be defiled, as we heard. And God be thanked, Who hath so taught me and instructed to discretion; that I may be warned and learne to abominate Images as the Jewes doe, for so it is clearely intimated, *I will recompence thy way upon thine head, and thou shalt not commit this lewdnesse above all thine abominations.* But I must goe on to tell how bruitish my thoughts were; I have not told the halfe yet.

a King. 17 2 King. 21 13.

Ezek. 16. 43.

† 2. Time was when I thought, that to defile an Image had beene an easie worke; cast a little durt in its face, then it is defiled; and if you wrench from it his *leg* and his *nose* then you have defiled him utterly: Such were my bruitish conceits. Verily thought I the command is very easie to flesh and blood, *Turne your selves from your Idols, and your faces from all your abominations*: the easiest matter in the world: if I *turne* my backe upon them, I am *turned*; and if you *turne* a man into the Church; perswade with him to heare Gods Word constantly there, then you have *turned* the man, and he is turned from his Idols. A bruitish conceit; it was mine. I thanke the Lord and his good Word

Ezek. 14. 6.

I am better instructed now; that a man must *turne* from his *Idols* as from *loathsome* things, and his *face* from them, as from that his soule doth abhorre and abominate; then his heart defiles them and then it is done: Now the man is turned indeed: but this goes to the very heart, and of that anon; onely this I adde here; that to turne from an Idoll is to give checke to the strongest motion in the world; and to cast it out of the heart, is to cast out ones *selfe*, which will never be done till God, who turned *Jurdan* backe, gives in His *casting voyce*, and then it will be done. I goe on to make my bruitish thoughts more legible yet, that they who observe them may be made wiser thereby.

¶ 3. I verily thought, that every Idoll had a face like a man, and a *Nose* there, which might be defiled before he was aware; and stollen away while he was asleepe; It must needs drop from out of the hands and fingers ends of some cunning workeman; hee onely makes Idols thought I: And they are no where to be found but in the Popes Chappells, or in other out-places by the appointment of his holinesse, and of his Deputie-Lievtenants upon earth. Were not these wise thoughts, thinke you? And no wiser could my conceit be touching *Idolaters*, such onely, thought I, as doe bow before stockes and stones, and humble themselves before a *Table*. They indeed are grosse *Idolaters*, and no other in the world. I thanke the Lord who hath better instructed me: I know now by sad experience, that I have one within me, the most cunning Idoll framer in the world. I Must speak the truth, God is at my right hand; whatsoever was pleasant & desirable in my eyes or to my understanding (being but a creature) he I am speaking of, can make an Idoll of it; & so it hath done, and made me smart soundly according to the threat; *Their sorrowes shall be multiplyed that hasten after another God.* What hee made my Idoll, God made my Crosse: blessed be His Name. I could not passe this without observation, what a cunning Deceiver and Idoll-maker every man (for I thinke heart answers heart, as face answers face in water) hath within his owne breast: And let the Child in understanding observe it; That if the *heart* had

Psal. 16. 4.

nor

not made and ſet up that abomination in that *Holy* of *Holies*, (ſo it ſhould be kept) there had never beene an *Idoll* made of Wood and Stone in the world, nor ſet up before their eyes there. This might have bin reſelved for the *Cloſet*; But I muſt goe on to tell, that in my Cloſet and Temple worke, I have beene an *Abominable Idolater*: This *Deceiver* hath beguiled me even in matters concerning the worſhip and ſervice of my God. I regarded onely the outſide of the ſervice, and if it was performed, if I had ſaid my prayers I had done my dutie and it was enough; for the manner how (which is all in Gods ſervice) it was no matter. But that very conceit made it an *Idol ſervice*, which I conſidered not: ſo alſo the courſe of the world, the rudiments there; all theſe were Idols unto me: Then could I ſet up my *Threſhold* by the *Lords Threſhold*, and my *Poſt* by His *Poſt*, that is, I could mate the wiſedome of God in His ordinances, inſtitutions and commands with my follies, the addition of my owne inventions: I could frame ſomething even in the worſhip of God ſutable to my owne judgement and reaſon; and I could thinke it as good every whit as that, which God appointed, not conſidering what manner of ſervice God commands, nor what *Worſhippers Hee ſeeketh*. It is not utterable how bold and daring the heart will be, to intrude upon the ordinances of God, mingling ſuch things therewith, which "He never commanded nor ever came *into His heart*. We goe a whoring after our owne inventions. The heart told me, that the Croſſe in Baptiſme was as innocent a ceremony as the Popes Name. *What great matter to make a Croſſe upon the forhead with your finger?* Yes, it is a great matter, and a very *Idoll* ſaith judicious *Calvin* upon *Hoſea* 13. 2. for it is an *addition* of man "according to his owne underſtanding, others can ſtand it out perhaps ſtoutly enough: my underſtanding muſt bee carryed captive by the Word of God, not regarding what others ſay who ſpeake their owne words. Let me fall flat under the power and authoritie of that ſacred Scriptnre, which tells me, I muſt not ſerve God after my owne manner according to my *owne underſtanding* (for then *I* make it an *Idoll* ſervice) but as God hath commanded thereafter *I* muſt doe.

Ezek. 43. 8.

Adhibendo traditiones ſuas ad præcepta ſua ſumus. Joh. 4. 23. Jer. 1. 31.

In cultu dei ceſſare debent quicquid eſt prudentiæ quicquid rationis in hominibus quicquid conſilii & quicquid omnes eorum ſe ſapere putant, ubi hic tantillum ſibi permittunt, nihil aliud quam Dei cultum vanis figmentis corrumpunt. Calvin. Inſtit. lib. 1. cap. 12. ſect. 2. *Mera idola colunt.*

I am better inſtructed now; that a man muſt *turne* from his *Idols* as from *loathſome* things, and his *face* from them, as from that his ſoule doth abhorre and abominate; then his heart denies them and then it is done: Now the man is turned indeed: but this goes to the very heart, and of that anon; onely this I adde here; that to turne from an Idoll is to give checke to the ſtrongeſt motion in the world; and to caſt it out of the heart, is to caſt out ones *ſelfe*, which will never be done till God, who turned *Jurdan* backe, gives in His *caſting voyce*, and then it will be done. I goe on to make my bruitiſh thoughts more legible yet, that they who obſerve them may be made wiſer thereby.

¶ 3. I verily thought, that every Idoll had a face like a man, and a *Noſe* there, which might be defiled before he was aware; and ſtollen away while he was aſleepe; It muſt needs drop from out of the hands and fingers ends of ſome cunning workeman; hee onely makes Idols thought I: And they are no where to be found but in the Popes Chappells, or in other out-places by the appointment of his holineſſe, and of his Deputie-Lievtenants upon earth. Were not theſe wiſe thoughts, thinke you? And no wiſer could my conceit be touching *Idolaters*, ſuch onely, thought I, as doe bow before ſtockes and ſtones, and humble themſelves before a *Table*. They indeed are groſſe *Idolaters*, and no other in the world. I thanke the Lord who hath better inſtructed me: I know now by ſad experience, that I have one within me, the moſt cunning Idoll framer in the world. I Muſt ſpeak the truth, God is at my right hand; whatſoever was pleaſant & deſirable in my eyes or to my underſtanding (being but a creature) he I am ſpeaking of, can make an Idoll of it; & ſo it hath done, and made me ſmart ſoundly according to the threat; *Their ſorrowes ſhall be multiplyed that haſten after another God.* What hee made my Idoll, God made my Croſſe: bleſſed be His Name. I could not paſſe this without obſervation, what a cunning Deceiver and Idoll-maker every man (for I thinke heart anſwers heart, as face anſwers face in water) hath within his owne breaſt: And let the Child in underſtanding obſerve it; That if the *heart* had

Pſal. 16. 4.

nor

not made and set up that abomination in that *Holy* of *Holies*, (so it should be kept) there had never beene an *Idoll* made of Wood and Stone in the world, nor set up before their eyes there. This might have bin reselved for the *Closet*; But I must goe on to tell, that in my Closet and Temple worke, I have beene an *Abominable Idolater*: This *Deceiver* hath beguiled me even in matters concerning the worship and service of my God. I regarded onely the outside of the service, and if it was performed, if I had said my prayers I had done my dutie and it was enough; for the manner how (which is all in Gods service) it was no matter. But that very conceit made it an *Idol service*, which I considered not: so also the course of the world, the rudiments there; all these were Idols unto me: Then could I set up my *Threshold* by the *Lords Threshold*, and my *Post* by His *Post*, that is, I could mate the wisedome of God in His ordinances, institutions and commands with my follies, the addition of my owne inventions: I could frame something even in the worship of God sutable to my owne judgement and reason; and I could thinke it as good every whit as that, which God appointed, not considering what manner of service God commands, nor what *Worshippers Hee seeketh*. It is not utterable how bold and daring the heart will be, to intrude upon the ordinances of God, mingling such things therewith, which "He never commanded nor ever came *into His heart*. We goe a whoring after our owne inventions. The heart told me, that the Crosse in Baptisme was as innocent a ceremony as the Popes Name. *What great matter to make a Crosse upon the forhead With your finger?* Yes, it is a great matter, and a very *Idoll* saith judicious *Calvin* upon *Hosea* 13. 2. for it is an *addition* of man "according to his owne understanding, others can stand it out perhaps stoutly enough: my understanding must bee carryed captive by the Word of God, not regarding what others say who speake their owne words. Let me fall flat under the power and authoritie of that sacred Scriptnre, which tells me, I must not serve God after my owne manner according to my *owne understanding* (for then *I* make it an *Idoll* service) but as God hath commanded thereafter *I* must doe.

Ezek. 43. 8.

Adhibendo traditiones suas ad praecepta sua Junius.

Joh. 4. 23.

Jer. 1. 31.

In cultu dei cessare debent quicquid est prudentiae quicquid rationis in hominibus quicquid consilii & denique omnes eorum sensus nam si hic tantillum sibi permittunt, nihil aliud quam Dei cultum vitiant, &c. mera idola colunt.

I ſha'l ſay leaſt of that, whereof *I* ſhould ſay moſt; how *I* made an *Idoll* of both Sacraments, *I* thought of *Baptiſme* as the Jewes of their *Circumciſion*, that there was no other but what was made *With hands*: *I* dreamed not of a *Baptiſme* made without hands, with the *Holy Ghoſt and with fire*. And ſo this followed, a groſſe and an idolatrous conceit; *I* thought it enough, that *I* had a ſprinkling of water upon my face, or was *dipped* there, and ſo was made a Chriſtian outwardly in name and in a bare profeſſion onely. But when *I* conſidered two Scriptures, *I* ſaw it as cleare as the Sunne, that the Baptiſme of fire and of the Holy Ghoſt; ſome *inward worke* was to be looked after; for the *outward*, if no more, did but intitle me to a bare name onely, gave me no preheminence at all above the heathen; rather thruſt mee downe below them, and aggravated my guilt *.

Matth. 3. 11.

Jer. 9. 25. 26. Rom. 2. 28

* Rursus impii ejusmodi ritus non nisi falso de gravant. pag. 145. I ſee page 122 precedent.

I muſt acknowledge in the next place, how *I* made an *Idoll* of the other *Sacrament*; not but that *I* did *ſee* and *feele* and *taſt* the bread and wine there. My *Idolatry* was of a finer thread, yet very groſſe and palpable, ſuch as I can feele now: for I looked not to the *heart* and *ſoule* of the Sacrament; neither how I came addreſſed thereto, what brokenneſſe of heart I brought thither; what life of affection, what ſtrength of faith: Thither I came according to cuſtome, and after the courſe of the world, dragging my heart thither, and not my heart me; and there I ſate according to forme, and went away after the manner: Let it be conſidered whether this be not to make an *Idoll* of a moſt ſacred and miſterious ordinance.

I ſhould paſſe on to that monſtrous *Idoll Selfe Righteouſneſſe*, which takes up ſo much roome in the heart, that there is no place for the righteouſneſſe of another; hath blotted much Paper, and ſtained, yea ſpoyled all our good workes. *I* ſhould alſo ſpeak ſomething touching the neceſſitie of defil ng that monſter (ſo *Luther* calls it) and theſe gods before pointed at; for if that be not done nothing is done, and if that be done, all is done; if the *Idols* in the heart are caſt out thence and defiled, ſtocks and ſtones cannot ſtand before the eye, they ſhall be defiled too: but as the ſaying is, this is all the

labour,

Labour, this the *Worke* indeed: I can ſay but this to it in reference to *Pauls* words and *Luthers* after him: *When God is pleaſed* (what? for my phariſaicall Religion, or my blameleſſe life in my conceit? for my prayers, faſtings, and good workes? No, much leſſe then for my abominations, my doting upon my *Idols*, every thing my heart could delight in: Is He pleaſed with this? No, how then? *For His meere grace alone) to reveale His Sonne unto me*: Gal. 1. 15. See *Luther* his excellent Expoſition thereon.

When I ſhall turne indeed and indeed from *Idols*, and my face from all my abominations, then *I* am ſure (for ſo it hath beene, and ſo it is with all the faithfull and true Penitents, ſo they and ſo *I*) ſhall *loath* my Gods, and my ſelfe becauſe *I* made them ſo. Then my heart muſt defile his *Idols*, and when the heart doth it, then it is done. But here the heart will ſtand out, maintayning his ſtrong holds while it hath a being (in its ſelfe and upon his owne bottome:) he will maintaine his *Idol* as long as he can, and maintaine war againſt him, that would deſtroy it and take it away. *I* goe on to make yet more manifeſt thoſe thoughts of heart about this defiling worke, which may yeeld us a good underſtanding of our Selves, and of the Times, and then *I* am at my *Marke*, the *White I* aime at, and would carry all unto. Ezek. 6. 9. 20. 43.

SECT. XIII.

The heart, to maintaine its Idoll, maintaines Warre againſt him, that would ſmite at it, and defile the ſame. He will not yeeld up his ſtrong hold while he hath a being in himſelfe.

TIme was when I thought I could reade another mans heart better then mine owne; and others to be mad and my ſelfe a ſober man. *I* looked into the ſecond Chapter of *Exodus*, and found an *Iraelite* there, *I* thought, if there were a man in the world at that time mad and beſide himſelfe, that was he. *Moſes* would have given him good counſell, and have reformed him, how doth he accept of ſuch a kindneſſe? (for truly he that ſeekes to reforme me, does me the greateſt

teſt kindneſſe that can be imagined; for he that would deſtroy my *Idol* would ſave my ſoule) How doth that *Iſraelite* accept the kindneſſe of his friend? As we read, *Intendeſt thou to kill me.* There we may obſerve how hee requited the loving kindneſſe of a friend, he counted *reforming* a *killing*; it was a death to him to bee counſelled and reformed: he was not himſelfe ſure when he ſpake ſo, and ſo *I* thought. See now how *I* could judge another man to be mad, who ſtands or falls to his owne Maſter: there is no man if the Lords hand hath not beene upon his heart to tame it ſomewhat, and bring it into order, but is as ſtout and mad as was he; nay, more beſides himſelfe, then was that *Iſraelite*, becauſe he may have a greater light to walke by than had that *Iſraelite*; for he lived in *Egypt*, we live in the *Goſhen* of the world. This then is the concluſion; "That the heart ſtanding in its old poſture, and frame, ſetled upon its owne bottome and principles, ſtands as oppoſite to reformation or ſound counſell (*I* will take the former word all along) as the two poles, which the Aſtronomers call in Engliſh *North* and *South*, or as are *life* and *death*: And the demands of the one from the other are as contrary too, and muſt be ſo. And it is as impoſſible for man, nay for all the men on the earth, to make a good underſtanding betwixt theſe two, *Reformation* and the *Heart* as to bring the *North* and the *South* together, thoſe two poles which ſtand at an eternall oppoſition, or to make an agreement betwixt the Temple of God, and *Idolls*, fire and water, life and death:

Exod. 2. 14.

Jer. 17.

my heart tells me (and though he be the greateſt impoſture in the world, yet you and *I* may beleeve him now, as you will beleeve the words of a dying man, for then hee is ſerious) that reformation is a kinde of killing; it is a mortification, a crucifying (the words ſound like Latine, more plainly it is) a *death*, it defiles my *Idols*, it ſtarves my gods; you may ſay to him, that will reforme you indeed (nay, if the heart be not over powred then you will ſay) as the *Iſraelite* did, *intendeſt thou to kill me?* And hee will anſwer, if hee meanes to doe his office to purpoſe, *yes that he will*, he will *kill thee*, if he can, he hath a mind to it, he will kill in me and thee

thee, that which we call *selfe*; nay, he will deale cruelly with us, he will plucke away our gods which are as deare unto us as our right eye and arme. This is a *killing a death* sure enough. Truely the heart is so contrary to it, to reformation *I* meane, as the bad King was to the honest Prophet (one against foure hundred) the heart hateth it and will oppose it, while it hath a being in it selfe: *why?* for saith the heart, Reformation intends no good concerning mee but evill: (though indeed it intends nothing but good to me.) For it would defile my *Idols*, and starve my *Gods*, but that is a death, *I* can no more heare of it than *Pilat* could, what *truth was*, he asked the question, *What is truth?* and turned his backe upon it, not staying the answer, and so did most contrary to *truth*, so will the heart doe: The heart may aske, *What is Reformation, What is it to defile an Idoll?* But the *heart* will not abide the answer. *I* would be understood in this point, and that a child in understanding might conceive me thus: 1 King. 22. Joh. 18. 38.

If reformation comes towards the heart, it seemes to march *furiously* like *Jehu*, slashing and killing where it comes as if it would not spare any one *I*mage or *I*mage server, *It* will cast downe all the Idolls before the eyes, and cast out all the gods out of the heart. Death seemeth to march along with it, where it comes, for it takes away all life from the course of the world, wherein *I* walked: All delight from the beggerly rudiments and old customes of the times, wherein before *I* tooke pleasure; it drawes forth my hand to remove the stumbling blocke before my eyes, and commands my heart to *defile* all my *I*dolls there, and that is a perfect death indeed; *I* say a perfect death, so farre as reformation is perfected; and the heart flies from it as from death, it cannot abide so much as to heare of it, but if it must heare of it and entertaine it too, then the heart welcomes it as a man takes fire into his bosome: indeed reformation comes into the world as the Lord Christ came, *to send fire on the earth. It* was so in all ages downeward to this day, it will be so to the end of the world: *Behold Hee shall come saith the Lord.* Who? The Lord Christ, what to doe? To reforme His Church, *He shall sit as a refiner and Purifier* Luke 12. 49. Mic. 3. 1.

Purifier of Silver. A gracious and a glorious worke; how will it be entertained? As a man welcomes fire and ſword, which muſt either purifie him or conſume him: *who may abide the day of His comming? and Who ſhall ſtand when Hee appeares for He is like a refiners fire and like Fullers Sope.* This refining worke is a ſearching worke, and findes bad welcome in the world. Looke we into the Church the Congregations there, upon the Prieſt and his people, how doe they fret at it, though but one foot and comming towards them, as if already *cut to the very heart.* But I need not looke abroad nor unto others; I will returne to my owne heart, for there I can read all this.

SECT. XIV.

If reformation be a defiling of Idols, and the Worke in hand, then a man needs not goe into the Congregations to behold the cariage of the Prieſt and people there, nor abroad to enquire, What newes? he may returne home to his owne heart, and read the newes there.

I Can read the times now, what newes is moſt ſtirring, and and fitteſt to be enquired after; and yet not move one ſtep from the *Idoll* and my owne *heart*: I can tell what is done in the great world, by looking diligently what is done in my little world. And the way I take muſt be this, I muſt read *Reformation*, and the proceſſes thereof, and what its demands are; then I muſt reade in my owne heart how that ſtands towards it, in its naturall poſture: And behold it ſtands in a poſture of offence, nay of defiance moſt contrary thereunto. I will bring them (I had almoſt ſaid *together*, but that is impoſſible to man) to an interview, that we may heare how they greet one the other, what is demanded, and what denyed betwixt them. Thereby I ſhall make more then a conjecture what is done in the Kingdome, what motions, and contrariety of wills there.

Reformation tells me, I muſt not walke according to the

the *courſe* of *this World*. My heart makes anſwer, that ac- Ephe. 2. 2.
cording to that courſe it will walke, though it be according to the ſpirit that now *worketh* in the *Children of diſobedience*: Reformation ſaith, I muſt forſake the beggerly Rudiments, and old cuſtomes, ſuch as were in Queene *Maries* dayes; the heart anſwers, ſhe will not forſake them, they are her lovers, ſhe hankers after them, and after them ſhee will goe: Reformation tells me, I muſt worſhip God according as Hee hath commanded, I muſt not make a mingle mangle in Religion: I muſt not ſerve God partly as Hee hath commanded, partly according to my *owne underſtanding*; I muſt not mate the wiſedome of God with my fooliſh conceits, my ſilly inventions. The heart anſwers ſhee likes her owne way, and would heare no more of that matter, for ſhe is ſetled and reſolved to ſerve God her owne way, and to maintaine that way till ſhe dies: Reformation tells me, I muſt through down the *Idolls* before my eyes. My heart is pretly flexible here, ſo it be but a *ſtocke* or a *ſtone*: God hath given me reaſon, & I muſt ſhew my ſelfe a man, it were a ſhame to ſtumble in a Sun-ſhine, at ſtocks and ſtones.

But Reformation is not contented with this. It goes on, commands me to give up my two Idolls, my *eaſe*, which I love ſo well: The *profit* and *glory* of the world, which I dote upon. Me thinkes I finde my heart *mad upon theſe Idols*, now Jer. 50.
they are demanded of me, and my *two eyes* ſparkle with 38.
rage; rather then I will part with them; My Plate ſhall goe, and, which ſhould be more pretious, a good conſcience alſo: My *eaſe* is more then my Plate; and my credit in the world my chiefeſt Jewell. Reformation heares not, it ſtands like an upright Judge, as doth the ſtalke of a ballance. It demands as once *Moſes* did, All; All my gods, how pleaſing, how ſerviceable to mine owne ends, how deſirable ſoever; how deare or neare, no matter: I muſt yeeld them up and my ſtrong holds there (the houſe of my Images, and gidardians thereof) with my *Imaginations* and every thing that exalteth it ſelfe. The heart will ſticke here, nay it 2 Cor. 10.
will die here before it will yeeld: offer the heart *faire*, heaven 4.
and eternall happineſſe, it will not yeeld; offer it *foule*, hell & everlaſting miſery, it will not yeeld up its Idoll, he will not

 ſuffer

ſuffer it to be ſlaine before his ſtrong holds ſhall bee given up, before his *reaſonings* can give or take ſatisfaction. As
Jer.22.29. the Lord ſaid, O *Earth, earth, earth*, heare the Word of the Lord. It cannot heare, no more can the *heart*; it is *deſperately wicked*, who ſhall make a good underſtanding betwixt him and reformation? Of this in the cloſe.

Now we have ſeene at what a diſtance the heart ſtands to heaven, that patterne wee are to bee conformed unto; how it fighteth to maintaine his Idols, which hee will not part with till he dyes. Then wee may eaſily gather by the unquiet motions within, what is done without; if there be ſuch motions in one mans little world, what motions will there be in Cities, in Towns, in a Kingdom, when Reformation aſſaies to go through the ſame, to defile the Idols there? If men will fret and fume and doe more, becauſe *ſtockes* and *ſtones* are defiled; what will they doe for the Idoll in the heart, to maintaine that in a poſture of defence? If defiling of *Idols* in one mans heart, cauſe ſuch a ſhaking, what a terrible ſhake will it be, when the *Earth* ſhall no more cover her blood, but the men there muſt yeeld up their *Idols* to the *Moles* and to the *Batts*? Reformation will caſt a ſpewing upon all our worldly glory; it will defile the three gods of the world, honours, pleaſures, profits, for which the heart will contend till it die; then the moſt ſtirring newes is, *Warres* and *Rumors of Warres*; Saint *James* reſolves it ſo; whence comes warres and fightings amongſt you, even of the luſts, which war in your members. There they warre firſt, then they breake forth in the world. If we could open the records of all ages, and then put Saint *James* his queſtion; we muſt alſo make his anſwer, our owne winds, the windes from within us make our Sea ſo tempeſtuous: The counſell is good, *calme it with your Prayers*, and reſolve to throw out your Idoll; * But that worke will cauſe a mightie contention. While there is a Divell in Hell, a Prince in the Ayer, a partie on earth, and a king over them, which is the Angell of the bottomleſſe pit, ſo long Reformation will find a mightie oppoſition, what the gates of Hell can make.

* *Fluctus maris tuis precibus mitigi, Hier. Ep. 45. ult.*

And

And if Reformation be ſo oppoſed, as that which deſtroyeth defileth *Idolls*, then it is quickly read, how reformers are accounted of. *The thing that hath beene, it is that which ſhall be; and that which is done, is that which ſhall be done, and there is no new thing under the Sunne. Is there any thing whereof it may be ſaid, See, this is new? It hath beene already of old time, which was before us.* They that have beene employed in Temple-worke, and in defiling of *Idols*, they have ever beene accounted factious, ſeditious, rebellious, thoſe that would turne the *World upſide downe.* I muſt adde (&c.) for there is a great deale more: yet we read all in theſe words, *Behold they belch out with their mouth*; what are their words? very *Swords are in their lippes*, they would ſlay the righteous man therewith, for they call him *by their owne name*, and that is a devouring name, as bad as can be; *their tongue is as an arrow ſhot-out*, which malice ever drawes to the very head, as *Jehu* drew his bow with his full ſtrength. But none of all that is ſtrange: The righteous are not troubled at it, their patience can digeſt more then this; beſides, their Lord and maſter hath beene ſo reproached, and *If they have called the Maſter of the Houſe Belzebub, How much more ſhall they call them of his houſhold?* But what ſhall we thinke? Can Reformation goe on? Shall *Idols* be defiled even now? Shall theſe Refiners proſper? There is ſome reſolution given hereunto, as followeth.

Eccleſ. 1. 9, 10.

Acts 17.6.

Pſal. 59.6.

Exulem me de ſuo nomine vocat. Cicer. Paradox.

Jer. 9.8.

2 King. 9. 24.

Matth. 10. 25.

SECT. XV.

Notwithſtanding the contempt that is caſt upon Reformation and Reformers, yet both ſhall goe on and proſper.

I Will beginne with Queſtions and Anſwers.

Queſt. Shall this worke of defiling Images, (for that I call Reformation) ſhall it goe on?

Anſw. Yes ſure, God wills and commands Images to be defiled, and it muſt be done.

Queſt. At this time?

Answ. There I am at a ſtand, I cannot certainly tell that; I thinke ſo, but in Gods time it ſhall be done, which time,
Acts 1. 7. the *Father* hath put in His owne power.

But the righteous, they that walke in the truth, that *doe*
3 Joh. 3. 4. *faithfully Whatſoever they doe*, may ſay as their Brethren be-
Neh. 4. 2. fore them, *our Worke is Reproached, and We are deſpiſed.*

They may ſay ſo indeed, but it is a very good ſigne, that the worke goes on, Idols ſhall be defiled even now. It is, I ſay as comfortable a ſigne as can be wiſhed; the divell and
Revel. 12. his party have *great Wrath*, therefore wee know they have
12. *but a ſhort time.*

Obj. But in a ſhort time they may doe a *length* of miſchiefe.

An. True, but they are held ſhort in a chaine, which the Lord holds in His hand, and they cannot proceed an inch farther, then He lets it forth: And a great good ſigne it is, they ſhall not proceed much farther becauſe the Almightie hath them in His fetters. And they feele themſelves checkt and curbed-in as a wilde bull in a net. But they thinke their tongue is their owne, and at liberty, therefore they ſay as once they did;

Neh. 4. 2. *Ob.* What doe theſe men? will *they fortifie themſelves?*
Eph. 6. 10. *An.* Yes, that they will, *in the Lord and power of His might,*
Dan. 2. 20. for *Wiſedome* and *ſtrength* are *His*; And He is a good Lord, a *ſtrong hold in the day of trouble, and He knoweth them that truſt in Him.* The adverſary mocks on.

Nahum 1. 7. *Ob.* Will *they make an end in a day?*

An. No, nor in a yeare neither; Temple worke, the de-
Neh. 4. 2. filing of Idols there goes on more ſlowly then *Romes* work doth; yet we know the proverbe, and that *Romes* Leaven hath not ſowred the whole lumpe yet; and experience tels us, that the heires of the beard or head wax not white altogether. One Idoll is ſmitten now, another to morrow, in good time, they ſhall all be defiled. The adverſary goes on much caſt downe (as formerly) *in their owne eyes, for*
Neh. 6. 16 *they perceive, that the Worke* (now alſo as then) *is Wrought of our God*, and is ſo firme and ſtable, that a *Fox* cannot break it downe with all his cunning, they muſt adde the ſtrength

of

of a Lyon to it too, and therein is their hope.

Ob. That these *feeble men* shall not be able to goe on.

An. Thus the adversary reproached anciently the servants of the Lord, who went on the better and more comfortably: though indeed they were then, and are now but a *feeble folke*; so are the Conies *too, yet make they their houses in the rockes.* *A feeble* folke that have the *munition of Rockes* for their defence; and a Redeemer *that fainteth not, nor is weary*; They may doe great things: for Hee is *mightie and strong*; *The Lord of Hosts is His name, He shall throughly plead His cause, That He may give rest to the Land, and disquiet the inhabitants of Babilon.* Againe, we say their strength may well be wasted in all this time; but they have a continuall influence and supply from the Spring head, the God of their strength, to whom they have a continuall recourse: for as the waters neare them run from the fountain every morning and returne to it every night; so doe they receive from God and returne to God: so they renew their strength like Eagles, and goe from strength to strength with the increase of God; for as was sayd, when they be at a low ebbe, then they flow upward to their fountaine and spring head; whereas these *scorners* are like waters wee observe running from the spring head and never returne againe; and they are *feeble* men indeed, but let them say what they have devised.

Prov. 30. 26.

Esa. 33. 16. 40. 26.

Jer. 50. 34.

Ob. That these feeble men shall not be able to carry on the work, and beare up any longer against the tide of opposition and contradiction of tongues; so some say and vaunt too and good men feare.

An. I will answer first as Master *Jewell* (whose face did shine in every mans eye but his owne) in a case not unlike, " I have no skill saith hee in the wicked mans *Almanack*, " Gods will be done. It is His cause whatsoever shall happen, and His Name be blessed for ever for what He hath " done. But so vaunted the heathen against the *faith* of " *Christ*: These Christians are but for a while, fall they shall " and that shortly: Then shall our *Idols* come againe, and " it shall be as it was before. But, O thou miserable Infidell, " while thou lookest that the Christians should passe, thou

Ad certum tempus sunt Christiani, postea perebunt, & redibunt Idola: redibit quod erat antea Verum tu cum expectas, miser infidelis, ut transeant Christiani, transis ipse sine Christianis. August. In Psal. 70. See *Apol.* pag. 26.

Rusticus exspectat dum defluat amnis, at ille Labitur & labetur in omne volubilis ævum. Horat. l. 1. Epist. 2.

passeſt away thy ſelfe without the Chriſtians. This conceit is like that of the country foole, who comming to a quicke running ſtreame, thought verily the water would ſoone paſſe by, and hee might paſſe over anon on foote, not conſidering that the ſtreame was continually fed from the ſpring-head. Maſter *Jewell* goes on and reades out of *Aug.* "They ſay behold, the day will come, when all theſe "Chriſtians ſhall have an end; as they had a time to begin, ſo ſhall they have a time to continue. But while they "make theſe crackes, they themſelves die without end. But "the Church continueth ſtill, prayſing the Almighty arme "of God to every generation that is to come. The application is full and eaſie.

Ecce venient tempora ut ſaltem non ſint Chriſtiani ubi ſit exspectandus ille quo tempore, ita uſque ad eorum tempus erunt. Sed cum iſta dicunt, ſine ſine moriuntur, & permanet Eccleſia Chriſti cum ſuo capite. Donatiſtæ contra Epiſtolam Parmeniani.

But ſuppoſe now, that the worke ſhould ſtop and ceaſe, as the Temple-worke did, for ſome yeares; and the Church ſhould have her *Idols* againe, from which (the Lord deliver us) we are not cleanſed to this day. So farre wicked counſellers may prevaile as they did in former time. What then? yet notwithſtanding the *Reformers* have not *laboured in vaine, nor ſpent their ſtrength for nought and in vaine* [a]. It is a comfortable ſpeech; "There is no ſervice that is done "to the Lord but ſhall have its due and ſeaſonable recompence, *Whatſoever good thing any man doth, the ſame ſhall hee receive* [b]. *Mordecay* was remembred, and in the fitteſt ſeaſon, ſo were *Nehemiah* and his brethren *remembred for good.* Temple-worke is an acceptable worke; and they that defile Idols doe according to Gods owne heart; And ſhall not that ſervice be remembred? Judge you: *Babels* King ſhall not *ſerve a great ſervice* for nought. The Lord put that King upon the ſervice againſt *Tirus*, and Hee paid Him wages for His *Army*: and if the Lord be Paymaſter, Hee will pay like Himſelfe, the wages ſhall be no leſſe then a Kingdome. *Woe unto him that uſeth his neighbours ſervice Without Wages, and giveth him not for his Worke.* Doth the Lord pronounce this woe? Then certainly He will not uſe any faithfull mans ſervice without wages: Hee will give him for his worke, and better payment then *Babels* King had; yet that was a Kingdome.

[a] Eſa. 49. 4.
[b] Eph. 6. 7, 8. Ezek. 29. 18, 19.

Jer. 22. 13.

Indeed

Indeed, it is very comfortable for them that *ſerve* a great *Service* for the Church of Chriſt. Surely their ſervice ſhall not be forgotten, for they have done it as to the Lord, and not unto men. Therefore they have a ſtronger conſolation then all this; that which containes all, they have the conſolation of God, the ſame with which the Lord Himſelfe was comforted. They can ſay as their Lord did, though *Iſrael* be not reformed, though her Idols be not defiled at this time, *yet ſurely our judgement is with the Lord, and our worke with our God.* Eſa. 49. 4.

Thus we have concluded what ever falls out, though things goe backe as the Adverſary would have it, and our ſinnes doe deſerve, It is a point of good diſcretion, *as to wiſh the beſt, ſo to forecaſt the worſt and to prepare to beare what ever commeth:* yet ſtill holding to the concluſion of experience, that it ſhall bee well with them that ſerve the Lord, their recompence is ſure. *Prorſus ſapientia debibi optare optima, cogitare difficilima, ferre quæcunque erunt. Cic. Ep. fam. L. 9. 19.*

When we looke up, fixing our eye where we ſhould, our hopes exceed our feares, and we conclude, that the Reformation muſt goe on; He that hath wrought hitherto, will worke, Hee that brought them onward ſo farre, will not leave them within ſight of the promiſed Land; Hee that hath protected will protect ſtill, and uphold with the hand. Though yet, as *Luther* ſaid, "when we are reforming our "ſelves or others, and defiling Idols, the divell overcom- "meth ſometimes. Why? for our advantage every way, "that we may have the experience of a ſtronger againſt "that ſtrong one, and may ſay with Saint *Paul, when I am weake then am I ſtrong,* we will then ſpeake confidently, *the Reformers ſhall goe on and proſper,* for; Gal. 3. 2.

They are in the *Worke*, in the *Way*, in the *Hand* of the Lord:

1. In the worke, and they *wrought with God this day.* Reforming worke is Gods worke, as we heard.

2. They are in Gods way; this is His way, He lets in a cleare light into the ſoule: firſt, He diſcovers, He manifeſteth Chriſt there; then the Idolls are caſting out and defiling: This is their way alſo, they labour with all their might

to-

to exalt Christ, then the Idols fall and are defiled: when the soule comes to see the excelling beautie of Jesus Christ, the glory of the world is darkenesse to her; but Idols are as a *monstruous cloth*. Againe, in Gods way still, He began at the Sanctuary, so did they; and did they make cleane worke there, did they carry forth the *filthinesse* thence, surely things would goe on; but they are in Gods way. He purifies the sonnes of *Levi*, Sanctuary men, so doe they. But they will not be purged; No, then they must be consumed, choose they whether. Either the Idoll must be left or the soule must be lost, there is but one way: Ah but they shall never goe on in that way; *Sorcerers, Adulterers, false swearers, oppressors* (to summe up all) and those that *feare not Me saith the Lord*; What all these doutie men can doe shall be done as in ancient dayes, in way of opposition to this worke, and to keepe their Idols in a posture of defence. True, but that which followes now will be too hard for them all, for;

2 Chro. 29. 5.

Mal. 3. 5.

3. They are in Gods hand; There is securitie against all might and power whatsoever; there they may be merry in the Lord, laugh and rejoyce. As *Luther* said, when the Rulers set themselves against him, and the people raged, now saith he, *the Lord laugheth, I am not such a foole as to cry*: his meaning was (for there is a figure) he would *laugh* too, and being merry, hee would sing the 46. Psalme. These servants of the Lord may laugh also, and for the same reason. They are in Gods hand, a good, a gracious, an Almightie hand; that is the confidence: five hundred men cannot plucke one man thence. They will *hold fast* the *confidence*; This Hand brought them together at first, hath kept them ever since, hath prospered them to this time: can they cast away their confidence now? No, they know whom they have trusted; He will keep them as the Apple of His eye; they have borne the burthen and heate of the day: the wicked shall not receive the wages. They have sought God for this thing, and have sowen in teares, the wicked shall not reape in joy; surely they say, *The Lord will not set up the right hand of His adversaries*; *He will not make*

Heb 3. 6.

Psal. 89. 42.

His

His enemies to rejoyce. This is their confidence now; ſo though the kingdomes are moved, yet they may *be ſtill* calme and quiet in their minds, for ſo they are commanded; *Be ſtill*: what and the Kingdomes moved? What can ſtill the ſpirit then? this; *Know* (that is, truſt perfectly) *that I am God, and I will be exalted, &c.* It is an ordinary obſervation, that all the Letters in *Jehovah* are *quieſcent i. e.* doe import *quietneſſe* and *reſt*; it is of lively uſe. I deſire not ſo much to looke upon bare Letters as the Name it ſelfe, the *goodneſſe, mercy, Wiſedome, power* of *God*; and behold there the ſoule can finde reſt and ſweet repoſe when there is *terrour on every ſide*; when Kingdomes are moved, the earth quakes, then there is reſt: Where? In God. O *bleſſednesſes*, compleatly bleſſed is the man, that can ſay, and knoweth what he ſaith, *The Lord is my God*; He reigneth, be the earth never ſo unquiet, yet He is King, and will be exalted. Pſal. 46. 10. Pſal. 1. 1.

When there is an Earthquake, and we looke for it; when not the winds, but the Lord will ſhake it, ſmiting it *terribly*, then, in ſuch a trembling time, this man is as the Lord hath promiſed to make his people, a *quiet habitation*. Who would not be as He is? Who would not reſt as he doth? in the armes, and under the ſhadow of the Almighty? Surely every man. Surely then, if he would be aſſured and confident, he muſt give up his gods; hee muſt yeeld up their ſtrong holds, but this muſt be more fully conſidered. Eſa. 33. 20.

SECT. XVI.

Every man muſt returne to his owne heart, and enquire diligently the meanes of reconciliation, and reſolve upon yeelding up the Idoll.

REformation and the heart ſtand at a wide diſtance, as we heard; there muſt be a yeelding, ſo as they may be brought together. *Reformation* cannot yeeld, it is ſtille as was the Heatheus god, made of the ſame matter the Pa-

Prov. 23. 10. *Aug. de Civit. Dei* 4. 23.

2 Sam 23. 11, 12.

Jer. 15. 19.

Jer. 17. 19.

1 Cor. 8. 4.

Zach. 11. 13.

piſts make theirs, which they called *Terminus*, wee call it a *Bound-ſtone*, the *old Land-marke*, *cedebat nulli*, it would not yeeld an inch for any mans pleaſure; Reformation is as ſtiffe, it will yeeld nothing, not a *hooſe*, not a *huske*, not ſuch a poore matter as was a *piece of ground full of Lentiles*; It was not a conſiderable *piece*. What though? yet the *Philiſtims* ſhould not have it. So ſtiffe is Reformation in yeelding to any thing againſt Gods right. And great reaſon it ſhould be ſo, why ſhould it yeeld that which is anothers? God gives all, He muſt have all, all the *heart*, and all the *ſoule*, and all the *mind*. Indeed Reformation can yeeld nothing; It commands in Gods name, and will have all its Demands, the heart muſt bow and ſubmit, or periſh for ever. As the Lord ſaid to *Jeremiah*, *let them returne unto thee*: But *returne not thou unto them*: That is, they muſt yeeld to thy termes, thou ſhalt not yeeld to theirs. Reformation hath the ſame charge from the Lord, and is as peremptory in her demands. And now it will be made manifeſt to the whole world, that the heart is as it is ſaid to be, deceitfull above all things, *and deſperatly wicked*. It appeares thus;

The ſoule is the moſt pretious thing in the world, never any thing came up to the price of it, but the blood of God, He gave to the full worth, for He gave Himſelfe. What is an Idoll now? Nothing, *We know that an Idoll is nothing in the world*, ſaith the Apoſtle, *or if any thing, then, as hee hath ſaid, That ſhame*. A goodly price that our ſoules are prized at by us; below thirtie peeces of Silver, and no wonder. For ſo the Lord Chriſt was prized. But yet wee muſt behold how *deſperatly wicked* the heart is. Reformation requires no more but the giving up the Idoll, with the ſtrong hold (the *forme* without the *power*) which maintaines it. See now! the heart will not yeeld; it will venture an eternall ſoule, the everlaſtaing well-being thereof, rather than it will yeeld up its Idols: It is ſetled and reſolved to keepe his enmitie, to maintaine a defiance, it will hold it out till it die; though if I would *quickly, While I am in the Way* with him, agree with this *adverſary*, *Reformation* I meane,

meane, and upon its owne termes and conditions, it would be the happieſt agreement that could be made; for then the Idoll, which troubled my peace all my life long, will be thruſt out, and my Lord would come in, and with Him all things. But this is a worke I neither *will* doe nor *can* doe: I can ſtand it out ſtoutly, I can *hold faſt* the *forme* onely, and that will *hold faſt* my Idoll; I am ſtubbornely bent to maintaine warre and all my ſtrong-holds: But to make a good agreement and underſtanding betwixt *Reformation* and my *heart*: To yeeld to the Demands there, and ſo to bring Reformation and my heart together, is as impoſſible to me, as to make the North and South meet as friends, and to kiſſe each other, which ſtand as wee heard, at an eternall oppoſition. But with God all things are poſſible: *His Word runneth very ſwiftly, He ſent forth His Commandement*, and it was done, *Let there be light, and there was light, Let there be a firmament, and it was ſo.* Nay, He hath done a more aſtoniſhing worke then all this: Hee hath made *Heaven* and *Earth* to meet, and kiſſe each other: He hath filled up that gulfe betwixt us, and made it paſſable. Hee hath brought two together, *God* and *Man*, and hath cauſed a good underſtanding betwixt them: So as they are no longer two now, but one *Immanuel*: Then He can do what He pleaſeth, therefore my eye muſt bee to Him, Who onely doth wonders; And it is every mans worke who knowes his dutie, for ſurely we have no might againſt this great company of gods, which are within us and fight againſt us, neither can we over-power our owne hearts. But if our eyes are upon the Lord: If we ſet our ſelves as one man to ſeeke Him, wee ſhall finde, that there is hope in *Iſrael* concerning this thing: for the King of *Iſrael* is a mercifull King, heare what He ſaith; *thou haſt played the harlot with many lovers: yet returne againe to Me ſaith the Lord: My righteouſneſſe is neere: my ſalvation is gone forth, and mine armes ſhall judge the people.* What then? Then *the Iſles ſhall waite upon Me, and on my Arme ſhall they truſt.*

Paulo antea mihi poenitentia, ſed talis ſum ego miſer & quod ſentio me Nolle ſcio, quare poſſe, quare tuis poſtulatis pedibus, &c. Lubens ſic ſe poenitentia Anno Dom. 1518.

Pſal. 147. 15.

Jer. 3. 1.

Iſay 51. 5.

It is time to recall my ſelfe now, though I doe not find

I have digreſſed: I have beene upon the *defiling* of Images and their *Ornament*, which is the hardeſt worke in the world; if it hath taken up more ſpace here then was expected it could have done, it was that it might take up more roome in the heart.

I muſt remember, I am cloſing the treatiſe, which I cannot doe, before I have reſolved according to my promiſe, a ſecond doubt.

SECT. XVII.

The heart deceives us in point of Ornament; that which muſt be defiled, is but in Name ſo: The Citie, in place of an Idoll will raiſe up a Pillar, *and write thereon the former yeares deliverances. Concerning this preſent yeare there is a great queſtion, wherein ſhee will bee reſolved in the next Section.*

MAn is much miſtaken in point of Ornament; that which he counts pleaſant to his eyes, and to bee deſired, defiles him, and muſt be defiled. But it is our infirmitie, and more, I may ſay our *Death*; that we account that an *Ornament*, which is our *ſhame*: if that be taken from us, our *Idol* I meane, or an offer made that way, we are ready
Judg. 18. 24. to whine, and can ſay almoſt as he did, and *what have I more?* O the darkeneſſe that is in our minds! The vaile ſpread over our hearts, not yet taken away, but of this enough. And yet, O that a deceived heart might beguile us no longer! It was a good anſwer the man of God gave *Amaziah*, making queſtion about the Talents, *the Lord is able to give thee much more then this*; more then our *eaſe*,
2 Chro. 25.9. that will ſlay us: More then our *Bargaine* for a penny a day, that will prove but poore wages, though it be a Biſhopricke. More then the *glory* of this world, for a cloud will

will come and overshadow it. More then Kingdomes here below, which have no *foundations*; or if any, then like that foundation the foote hath standing upon the waters: Therefore these must bee *shaken* as the kingdomes before them, which have beene shaken and broken to pieces, but the Kingdome of Heaven *cannot be shaken*: Wee cannot but know all this, if wee will shew our selves men. Therefore let the *Idoll* fall, let his *Ornament* be defiled, whether without and before the eye, or within the house of my imaginary; let it goe, and bee defiled, the Lord can give us *much more*, a *Peace* which may be interrupted, but can never be taken away. A *glory* which may be eclipsed here below, but shall shine forth to all eternitie; *An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven.*

Heb. 11. 10. Heb. 12. 28. Βασιλεία ἀσάλευτος from σαλεύω fluctuo, tanquam in Salo seu maristans.

1 Pet. 1.

I would sharpen this point, and make it keene in the heart of the Idols, the Kings enemies and ours. Let us then aske our selves this question seriously, soberly and sadly, *Is it peace?* We must then make answer, *What peace?* So long as our Idolls are so many. It is a conclusion of experience as ancient as the time, when man was first created upon the earth; *That false gods, and a true peace could never stand together*: If they be entertained, the true God will depart, consider wee then of the matter, and then make our choyse.

2 King. 9. 22.

Is not the presence of God more then the presence of ten Idolls? Is not He an Ornament? the beautie of holinesse? Is not His grace the Ornament of beautie? Let our Idoll goe, and this God will come, else not; for what agreement betwixt Him and Idols? But if they goe out, He comes in; A good Exchange and as full of comfort; our wonder will be why we did not yeeld sooner: why we maintained warre so long, so long loved death; why wee were so unwilling to let in Peace; and so way is made to give full satisfaction to the doubt (what they shall doe for an Ornament?) and to the heart of the Citie.

The Crosses good friends and neighbours doe pine after the Idoll; and they demand of me; "if the Crosse

" must be taken away, and the *Ornament* of the Images de-
" filed alſo (which upon due conſideration of the pre-
miſſes, the ſtouteſt adverſary in the world dares not deny)
What then ſhall be done for the Cities ornament?

2. That which is fully to the minde of the Citie, and to the heart of the righteous there: The greateſt Reaſon in the world, that a Citie ſo famous; that hath done ſo worthily, quitted her ſelfe ſo like her ſelfe; hath ſo magnified her office, hath ſtood up for God, for His truth obove all the Cities in the world; great reaſon, I ſay that this Citie ſhould have an *Ornament*: ſhe may expect to be dealt with nobly and honorably at this point; ſo ſhe ſhall be, & be put to her owne choyce, and then we know what ſhe will chooſe. She will prepare a *Pillar* & write upon it, how the Lord hath befooled his adverſaries the former yeare: how He was above them in all, wherein they *dealt proudly*, breaking yoakes and ſnares, and turning the wiſedome of *Achitophell* into Fooliſhneſſe; how He magnified His free grace; exalted His right hand; did valiantly; was glorious in wiſedome, triumphed in power, was marvailous in working, when He cauſed His people to paſſe *under the rod ſo brought them into the bond of the Covenant*. Then they will write the Biſhops warre (ſo they called it) the beginning, the progreſſe, the cloſe, all is wonderfull. All the Chronicles in the world, Hebrew, Greeke, Latine, Engliſh, &c. cannot yeeld us a ſtory which will run paralell with this; That two great armies came from their places, ſtared each other in the face for ſome moneths together, and ſo ſtood in open defiance one againſt another in as great a contrarietie of wills and affections each to other, as are the Angells in heaven to the Devils in hell: and yet before the yeare was up, turned backe to backe, and ſo departed without ſhedding one drop of blood betwixt them. O wonderfull! yes truly. But the wonder muſt be raiſed higher yet; that a people *prayed* againſt, *exclaimed* againſt, *proclaimed* enemies, rebells, &c. for it *containes much*, ſhould in the ſame place and time of the yeare, be *prayed* for in our Congregations, bee *ſtiled* and *enacted* our *Brethren, loyall, faithfull* ſubjects to God

Exod. 18. 11.

Ezech. 20. 37.

Ezech. 23. 22.

God and their King; ſo they were indeed, O wonderfull yeare that! workes of a God, who onely doth wonders.

SECT. XVIII.

Touching this preſent yeare, a Doctor tells us, that God hath done little or nothing for his Church; but rather much againſt her. The Preachers concluſion *and* reſpects *are weighed at the Sanctuary and found light: And a* concluſion *contrary thereunto is ſet downe, and proved to be in divers* reſpects *agreeable to the mind of God and underſtanding of the Godly.*

THis will ſuffice for the former yeare, and fill up two Columnes of the Pillar. But what hath the Lord done for His people this preſent yeare, which may now be recorded with rejoycing? We muſt anſwer, what ever adverſary or friend ſaith to the contrary, *Great things*: therefore muſt the Citie continue the Records; for behold mercies after mercies, and loving kindneſſes have followed loving kindneſſes as the waves of the Sea. It is asked, where are they? for hearke what a great Clerke ſaith, and a Maſter in Iſrael; "*Things are as they were, nay much worſe, reformation of corruptions hath beene endeavoured with much* "*zeale and diligence*, yet the end not attained. Nay, in "ſome *reſpects* it is ſo farre ſet backe, that in my under-"ſtanding, the ſtate of Religion hath never beene worſe "ſince the firſt reformation, then this preſent yeare. What "reſpects? theſe follow, in reſpect of, firſt, the greatneſſe "of deſtractions, which have divided us all, one from ano-"ther: then,

"Secondly, multitude of Sects and Sectaries, &c.

"Thirdly, diſhonours done to the ſervice of God, with "ſo much ſcorne and ſcandall to Religon, that in for-"raigne parts, they queſtion whether all this time we have "had *any*, ſo abruptly he breakes off. Upon eaſie ſearch we may finde theſe words towards the end of a Sermon printed

printed very lately at *Cambridge*. I muſt ponder them whether they hold weight at the Sanctuary, whether the Doctor ſpeake according to his charge, as the *Oracles of God*. I ſay, I muſt doe it, for it is much againſt my ſpirit to fill up this yeare with Ciphers, to make it a *Leape yeare*, as if God had done nothing this yeare worthy to be written upon the *Pillar*, the Citie ſtands charged to raiſe up now to the glory of her God. We take then a ſecond view of the Doctors words, he ſaith.

1 Pet. 4. 11

Obj. " Notwithſtanding the *much zeale* [of our *Nobles* and " *worthies* he meanes] and *diligence*, things are much " worſe then they were.

Anſw. Here is a confuſion indeed, for here is *much zeale* and as *much diligence*, and yet things *much worſe*. I hope things are but in an appearance ſo, but I anſwer the *much zeale* firſt; (where that is there will be much diligence) I will be pretty confident the Doctor doth not fault the *zeale* as *too much*: But as the man of God, a *Moſes* and *Seer* in Iſrael, greatly affected with the Houſe and Cauſe of his God, hee would have commended the reformers zeale the more, if it had beene much more, more hot and boyling againſt the *light Prophets, and treacherous Prieſts*, their Idols and Idoll ſervices.

That is his *meaning* we hope, and we muſt deale tenderly therewith, as with the *eye* and *conſcience*, and give the faireſt interpretation thereof; " That it grieves him to the " heart, that the ſucceſſe anſwers not; that the end is not " attained, the *filthineſſe* is not carried out of the Temple, " nor are thoſe Prieſts caſt out thence, nor are their *Idols* " *defiled*.

But touching all this, he can conſider and comfort himſelfe in theſe words, That as God hath accepted a zeale for the building of His houſe, though nothing was done there: ſo will He accept *much zeale* for the reformation of corruptions there, though the end bee not preſently attained. Surely the Lord takes it kindly that it was in the hearts of the reformers to do yet more for Gods houſe, and to ſhew *much zeale* there; Let reformers quit themſelves in point

1 King. 8. 18.

of

of *zeale* and *deligence*, that they have laboured in ſingleneſſe of affection, and uprightnes of heart, then, though their end ſhould faile, and the time ſhould be deferred, yet they ſhall not faile of comfort. "Men muſt part their care ſo, as to take "upon them onely the care of dutie, and leave the reſt to "God. They muſt make good their ends, and the meanes "they have uſed, in confident aſſurance; that God "will make good the iſſue, and turne all to the beſt.

And this is a comfortable conſideration even now for they that have given *all diligence* about Temple worke, have not lived to ſee the end attained. And hee that had ſhewed much zeale there, thought verily, that his very zeale for God and His houſe would occaſion his death. Good man! he thought himſelfe *left alone* upon the earth; and O that his good Lord, for whom hee was ſo jealous, would take away his life, and not leave his *ſoule among Lions*, for them to teare the Cawle of his heart, ſo diſmaid and heartleſſe have good men beene ſometimes, when they have beene upon Temple-worke, contending for God, againſt *Baall* and his *Prieſts*. But note wee this here; That never any man, from that time to this day, did comment upon *Elijahs* zeale, ſaying; *It was too much, and he was ſerved in his kind, that would contend with Princes and beare up againſt winde and tide.* No man was ſo mad, and left of his wits, and deſtitute of underſtanding, that would blame the Prophets *much zeale* and *diligence* for God and His Houſe, when he was in his fainting fits. No; There is no other uſe of all this, but that which the Apoſtle makes for the comfort of all thoſe, that have much zeale, and are jealous for the Lord of Hoſts; *Caſt not away therefore your confidence, which hath great recompence of reward. For yee have need of Patience, that after you have done the will of God, ye might receive the promiſe.* This is the *Cordiall* Reformers muſt take, after they have taken much paines, and have beene very jealous for the Lord God of Hoſts, when yet things in appearance ſeeme much worſe. 1 King. 19. Heb. 10. 35, 36.

In the ſecond place, I muſt anſwer thoſe men, who may be charitable men too, & yet not acquainted with the Doctors Zeale about *Cloyſters* and *Cloyſter-men*, thoſe *Abbies* and

Abby-lubbers who *eate the fat, and drinke the ſweet*, caring for the body onely, and no farther, what betides to the precious ſoules: I ſay, not acquainted with the *Man* and his known *zeale*, concerning theſe *places* and *perſons*, they may read the Doctors words backward, as if the *much zeale* of the Reformes grieved the Doctor more then the *end not attained*. And that is it which pincheth others alſo, and ſo they lay the blame upon *much zeale* that things are worſe & worſe. To theſe men I anſwer, *I hope not ſo*; things doe but ſeeme ſo to be, in a worſe condition then formerly, but ſuppoſe they are ſo, ſhall we blame Reformation or Reformers for this their *much zeale* and diligence? God forbid. If there bee any want, as ſure there is in the beſt man living, it is want of zeale, and of double diligence *for the ſervice of God*, which we ſhall never call the *Liturgy*; The want, if any, is this; that they have not wrought through worke in Temple-worke, and for the cauſe of God. That they have not carried out the *filthineſſe* out of the temple (which is the prime and chiefe worke ever) and caſt out thoſe *light* and *treacherous* Prieſts out thence, who have *polluted* the *Sanctuary*, *and have done violence to the Law*, that is all the want, which is, want of zeale, not too much zeale. Be it knowne unto the world that theſe Reformers cannot bee too zealous, though *exceeding* zealous: for the Lord hath beene to them *exceeding* gratious; and the adverſary is *exceeding* proud, and the Churches friends *exceeding* cold; the Churches ſtraights are *exceeding* great; the Prieſts and their ſervices have been, and are *exceeding* abominable; and the *zeale* of Church-men *exceeding* cold, I ſayd not well there, *zeale* cannot be cold; I meane, theſe Church-men for the moſt part have no *zeale* at all for God, but their zeale *boyleth* and runnes over againſt God, *and thoſe pleaſant offerings* which God hath commanded, muſt and will have when all is done. Therefore muſt Reformers now ſuffer themſelves (if they will ſhew themſelves in any proportion anſwerable) to be eaten up with an Holy zeale for the houſe and houſhold of God; The greatneſſe of the provocation; the excellency of the object; the weight of the occaſion beares out the ſoule, not onely

Zeph. 3. 4.

Mal. 3. 4.

onely without blame (unleſſe from wicked and vile men) but with great praiſe in ſuch extaſies of zeale, ſeeming diſtempers. It is the glory of a Chriſtian to be *boyling in ſpirit*, to be carried with full ſayle, and as it were, with the Spring tide of affection, ſo long as the ſtreame runnes in the due channell. And if there bee great occaſions for great motions, then it is fit the affections ſhould riſe higher, as to *burne with zeale, to be ſicke of love*, to be *more vile for the Lord*, as *Dævid*, to be counted out of our wits, with Saint *Paul*, hereby to further the cauſe of Chriſt, and the good of ſoules. It was a quicke anſwer that *Luther* gave *Eraſmus*, he told *Luther, you are too hot Luther*, Bee it ſo *Eraſmus* in your judgement, but the judge of all the world, who hath loved mee with a love as ſtrong as death, for whoſe cauſe I am *exceeding* zealous, will not tell me one day, *Martin thou waſt too hot*: But it is to be doubted, He will ſay rather, *Eraſmus thou waſt too cold*. Away with theſe midling men, dangerous perſons, who ſay, others have too much zeale, becauſe they have none at all. Maſter * *Brightman* leſſons them very well, ſo doe two or three more, they ſhall doe well to obſerve it, that they may prevent a *curſe*, a *ſpuing out*. I can but point to the Margin, adding this to the line; Bleſſed be God for thoſe *Governors of Iſrael*, who were the more forward in the cauſe of God, the more backward others were, that offered *themſelves willingly* among the people. And bleſſed bee God for the people that offered themſelves ſo *willingly* alſo: And for their *zeale* (which ſhamed the Prieſts) for it is *much*, but the Lord encreaſe it yet more, and make it yet more hot and more boyling in, and for the cauſe of Chriſt, for *He is worthy*. How ever it fareth with the world, it ſhall bee well with them, for the hearts of all that are good are towards all ſuch, that have offered themſelves willingly. And (which is their ſecuritie) the eyes of the Lord are towards them *for good*, who would ſtand up for His cauſe againſt a crooked and perverſe generation; It ſhall be well with all ſuch, though they be ſmitten vvith the tongue and hand both, yet it ſhall be well: The *Lord will remember all thoſe for good*, Amen. Now vve goe on.

τὸ σπουδαῖον ζῆλος. Rom. 12. 11.

Non amat quia non Zelat. Aug.

* On Rev. 3. ver. 15, 16.

Mediocritas hic eſt peſſima nihil in te mediocre eſſe conzentas ſum tuum ſummum totum perfectum deſidero. Zero. Ep. 15. ult. 181.

Vide Laſt. lib. 6. ca. 16. Min. Felix. p. 25. line 36. in folio.

" In my underſtanding the ſtate of Religion hath never " been vvorſe ſince the Reformation, then this preſent " yeare, ſo the Doctor ſaith.

1. I ſay firſt, he anſwers himſelfe; *in my underſtanding* ſaith he; he is but one man, his *underſtanding* muſt not be a *Standard*, vvhereat to meaſure the judgement of other men, in ſo high and daintie a cauſe, vvherein the *glory* of God is ſo much concerned. Thouſands there are vvho unde-ſtand themſelves as vvell as he, vvho know it to bee cleane contrary.

2. Seemeth the ſtate of Religion never vvorſe than now at this preſent time? Yes; So it vvas in ancient time, know vve not this *of old* vvhen *Iſrael* vvas in *Egypt*? They had never a vvorſe opinion of their ſtate, then vvhen it vvas beginning to mend. Then they vvere comming out of their *furnace*, I ſay, then, vvhen they thought themſelves plunged deeper in: Then they exclaymed againſt *Moſes*; O how they ſparkled and kindled againſt *Moſes*! juſt as vve doe againſt our *Nobles* and Worthies: hee had done them the greateſt vvrong and diſſervice that could bee done. Why ſo? Becauſe *Moſes* vvould bring them out of *Egypt*. But vvho murmured ſo? vvho vvas ſo uncivill? The ignorant multitude. True, they did complaine of their bleſſings, and murmured vvith meate in their mouth; But upon enquiry you vvill finde, that *Aaron* and *Mirian* murmured, theſe ſtrove alſo; The *Brother* and the *Siſter* contended and chid vvith *Moſes*; and if ſiſters chide vvith their brothers, they will chide bitterly. Adde vve hereunto, What vvas intimated before, and muſt needs cauſe a ſeeming confuſion in things; " The Church-mans Idols " are ſmitten at; then vve muſt expect that he vvill rage " as they did, vvhen *Stephen* aſſured them touching the " alteration of things; the caſting out of beggerly rudiments; and how they had perſecuted their brethren and Teachers; *When they heard theſe things, they were cut to the heart, and they gnaſhed on him* vvith *their teeth*. VVe goe on as followeth. " *So farre things are ſet backe.*

Act. 7. 54.

1. I anſwer firſt, by queſtioning, how farre backe? Things

Things are not ſet farther backe this yeare, then as they have beene alwayes, and ever vvill be vvhile *Reformation* comes on. It pluckes downe firſt, and caſteth forth the *rubbiſh*, and all this vvhile, behold nothing but ruines. Truely every mans *Tabernacle*, as well as *Davids*, if raiſed accordingto right order and rule, muſt be raiſed out of *ruins*. Certainly the building never vvent up before it vvent firſt backe, and fell downe even to the ground, and into ruins. Touching this more anon.

2. I aske againe, are things ſet backe? Certainly no; that is a deceit; the Doctor is quite miſtaken. Things doe not goe backe, vve go backe. The hearts of the children of men pull back the more ſtrongly, the more Reformation drawes on, and vvith the more ſtrength. If Reformation comes on, my heart drawes backe mightily, and I cannot thinke I ſtand ſingle in the vvorld. My heart may be an embleme vvherein to behold the *Cloyſter* and *Colledge* both. I ſay againe, things goe not backe, *Reformation* is not ſet backe; vvee turne backe like a deceitfull bow, and the more ſtrongly, the more Reformation comes on.

3. I aske againe, are things ſet backe? They are; vvho ſets them backe, but they vvho ſhould put to both their ſhoulders to the ſetting them forward? It vvas ſo in ancient times. Who ſet deliverance backe, vvhen a *deliverer* vvas ſent unto them, but the *Iſraelites* themſelves vvith their owne hands? So, vvhen the *deliverer* came forth of *Zion*, vvho oppoſed Him? The Rulers; *Have any of the Rulers believed in Him?* The chiefe *Prieſts* and *Scribes*; Were they obedient? No, All theſe oppoſed Reformation vvith all their power; theſe profeſſed themſelves the moſt bitter enemies thereunto. The *Prieſts* and *Scribes*, they (for the moſt part) that *Are* (we cannot ſay properly, they live, but *are*) in *Cathedralls*, *Cloyſters*, *Colledges*, theſe draw backe mightily, (and cauſe others ſo to doe) when Reformation goes forward. So it hath beene in all ages; whether not ſo now let others judge. I vvill tell my obſervation, and every mans that vvill obſerve, vvhich is this; Thoſe places vvhere are *Cathedralls*, are as barren to the ſoules of men,

Joh. 7. 48.

Varia hic ſitus eſt non diu vixit ſed diu fuit. Sen.

as that earth is, under which the Mines of Gold and Silver are, nothing growes thereon (ſay the Naturaliſts) for the uſe of man, no not ſo much as a graſſe for meate to beaſts. Then there muſt needs be a *drawing backe*.

4. We may note, that the Lord doth ſeeme to goe backe, when He meanes to goe forward with might and power: And when He reſolves to doe the greateſt matters for His Church, He then ſo ſeemes to ſtand, that the Church cannot eaſily judge whether He meanes to goe forward or backward, whether He be *for the Church or for her adverſary*; when the Churches burdens were foreſt, then her deliverance was neareſt, when her groanes were ſtrong, becauſe of cruell Taskmaſters, then *Moſes* came, and deliverance went on a maine, and in full ſtrength: Then in the laſt place, becauſe, Joſh. 5. 13.

5. This falling to *ruines* firſt; This *ſetting backe* of things is a great *offence* in our way, Let us conſider this with all our hearts, that we may not ſtumble at it. What *ſetting backe* is here? Take it to the utmoſt extent that can be, and yet it is no other but as the Lord Chriſt was *ſet back* in His way to glory. He went on the *left-hand* as farre *back* as poſſibly could be, before he ſate downe on the *Right hand of the Majeſtie on High*. To expreſſe it as well as I can; The Lord Chriſt went a *back-way* to His Throne; He *that is now aſcended up above all Heavens, is the ſame, that deſcended firſt into the lower parts of the earth*. A back-way to glory ſure. He was *ſet-backe* ſo farre as is the *Croſſe*, and that we ſometimes call *Hell*; and yet this *backe-way* was the ready way to His *Crowne*, to His glory. Can the Church diſlike this way, which Her Lord Chriſt hath gone before her in, and paved out unto her, though ſeemingly a backe and contrary way? Certainly the Church and every member there muſt be made conformable to their Head, even in their way to Glory. They muſt be ſet backe and back, and yet farther backe. How farre backe? Even to the place of Dragons; they may daſh upon *hell* it ſelfe, that low bottome, before they riſe up to their crowne. And yet this *backe-way*, this unſearchable, and admirable way, though Ephe. 4. 9. 10.

though it ſeemes an uncomfortable way, even as the ſhadow of death, yet ſhall it yeeld as much comfort as can be conceived, for the farther backe now, the farther forward anon: the lower the deſcent, the higher the aſcent. It vvas the way that Chriſt went in before, and all His muſt follow Him in the ſame way after; The old and ancient vvay it is, from the Croſſe to the Crowne, from the lower parts of the earth to the higheſt Heavens: from Hell to Glory. It is well with the *Body*, the Church, if ſhe be as the Lord Chriſt her head: But ſhe knowes it is vvell vvith her Head, yet He vvas ſet backe, as farre backe as can be imagined, and from thence tooke His riſe to Glory. It is the Churches vvay alſo, a back-way and darkeſome, *but* (in that way God is moſt glorious) *leading to the inheritance of the Saints in light.* The vvords fit very vvell, and doe afford a ſtrong conſolation: *ought not the Church to have ſuffered theſe things, and to enter into her Glory?* This vvill give full anſwer to this *ſetting backe*, if farther backe then yet things are. The Church may be *ſet-backe* as farre as the gates and ſuburbes of Hell; ſhee may be ſmitten into *the place of Dragons*, and yet all this vvhile be in her vvay to her higheſt preferment: The Church can comfort her ſelfe in theſe vvords; and vvill conſider this vvithall, that, though a man hath beene ſmitten at the Altar, vvhether he did flie for refuge, yet it is rare to ſee a man ſmitten to death, vvhom God hath truely humbled, and brought upon his knees. My meaning is: vve doe not reade, that God ever deſtroyed *a praying people*, though things ſeeme to that people much *ſet backe*. I goe on now, for I muſt examine the Reſpects, In reſpect: firſt;

Luk. 24. 26

1 King. 2. 31.

1. "Of the greatneſſe of diſtractions, vvhich have di-
"vided us all one from another.

Not all; yet curſed be all that have ſo diſtracted us, for thereby they bare rule, and are multiplyed: We ſay againe, and ſay truely, *not all.* The *good* and *bad* ſtand out now, and are as diſcernable as is the right hand from the left: But joyned vve are now the cloſer together, the *Good* vvith the *Good*, the *Bad* vvith the *Bad*: The *good* hold vvith the *good*, never

Divide & impera.

never faſter, the *Bad* are joyned with the *Bad* never cloſer, like the ſcales of the *Leviathan*, they ſticke together, that they cannot be ſundered: *But into their ſecret let my ſoule never come; Into their aſſembly mine honour be not thou united: for in their anger they ſlew a man, and in their ſelfe-will they digged downe a Wall. Curſed be their anger, for it was fierce, and their wrath, for it was cruell: Lord divide them in Jacob, and ſcatter them in Iſrael,* Amen. So much be ſaid in *Reſpect* of our deſtractions. The ſecond followes, In Reſpect of;

Job 41.17

Gen.49.6.

II. "The multitude of Sects and Sectaries, men are di-
" ded in their opinions; ſo many heads, ſo many conceits,
" every man has his way.

1. I anſwer firſt, *Sects* there are amongſt us, not a *multitude* we hope: and theſe that are, (the greateſt part of them in my obſervation, which is not ſlight) are occaſioned by the *Liturgy*, which is called, The *Divine Service*. I forbeare, but handle it and ſee, whether it be not all *fleſh*, no *ſpirit* at all: And the Lord looke upon this cauſe, and the *offence* it hath cauſed, and *require* it, He will doe it. Onely let this be remembred in the meane time, that it may bee now as once it was; *After the way which ſome call hereſie, ſo worſhip they the God of their fathers.*

Acts 24. 14.

2. Are there Sects? A multitude ſaith the Doctor. An infallible ſigne that light and truth is appearing in more Glory. Why? Becauſe that *Sects* appeare, becauſe the thoughts of men are diſcovered. Certainly, we conclude and aſſure our ſelves, becauſe it is ſo, Therefore the *Lord is building up Sion, therefore He is appearing in His Glory. A great doore and effectuall, is opened.* What followes? *And there are many adverſaries*, as good a ſigne as can bee expected.

Pſal.102. 1 Cor. 16.19.

3. Are there multitude of Sects? Yes, he might as well have ſaid, a *multitude of Rattle-heads.* And what if there be a multitude of theſe? Shall we attribute this to the zeale of the Reformers? God forbid; for then wee ſhould lay blame upon Chriſt Himſelfe. When Hee came, did Hee *give peace on earth?* Nay, rather *Diviſions.* Diviſions in

Luk. 12. 52.

opinion

opinion, Diviſions in affection, *five in one houſe*, all divided and at difference about points of Religion; The *father divided againſt the ſonne, the ſonne againſt the father, &c.* one thought, this and the other that: It was ſo, and it muſt bee ſo: *There muſt be hereſies among you, that they which are approved may be made manifeſt.* The third Reſpect followes, and in that *Reſpect* his Zeale boyles up and ſcaldeth. 1 Cor. 11. 19.

III. "In Reſpect of the doſhonours done to the *ſervice of God* with ſo much ſcorne and ſcandall to *Religion*, "that in forraine parts they queſtion whether all this time "we have had *any*.

Any what? if he relates to the former Antecedent, *The ſervice of God* (in charitie we will thinke ſo) by which hee meanes our *Liturgy* (as now it is) then we grant that it may be queſtioned at home and abroad, whether that be *The Divine ſervice* or not. And truely if I might conclude the point (it is not ſo ſpirituall, nor in the clouds, too high for me) I ſhould conclude, *It is not*, not the *Divine Service*, as ſome ſeeme to make it, even the chiefe, or whole *Service of God*. Truly I queſtion much whether it be a *Divine Service*, or a part of the ſame, which yet onely is ſpoken againſt hitherto, and oppoſed at this time. And yet farre be it from any ſober man to juſtifie any carriage which may bring ſcandall to Religion: ſuch as is not decent and according to rule. In the ſecond place;

2. I ſay, if we of the common ſort are in an *extreame*, too hot and eager for the caſting out of this *Liturgy*, if wee are ſo; It is becauſe the contrary perſons are in an *extreame* alſo, hot and zealous for the keeping of it in. Hence our troubles and diſturbances in the Church: this the chiefe, if not the onely cauſe of the ſame, let us beare one with another. Some there are, well knowne, and their folly is made manifeſt who have made that *Service Booke* an Idoll, have ſo honored it, have ſo advanced it, have ſo adored it: therefore have ſome on the other ſide uſed it like an *Idoll*, have defiled and diſgraced it what they could. The Lord looke upon this controverſie and judge betwixt us and them. Who am I that I ſhould judge anothers ſervants? he ſtands or falls to his owne maſter. But theſe three things I dare

confidently affirme. 1. That the greateſt part of theſe Sects, and all theſe troubles have beene occaſioned by this Service Booke; and woe to them by whom the offence commeth. 2. That ſuch affronts (let another call them diſhonours, indignities, or abuſes) had not beene offered thereunto, had not the adverſe party made that Booke an Idoll. 3. That thoſe, who have had a zeale for the caſting out this Booke, perhaps not ſo well tempered with know-
Gen. 20. 5. ledge, yet can ſay as once in a different caſe, *In the integrity of our hearts, and innocency of our hands have We done this.*

3. In the laſt place I anſwer, it cannot be imagined that ſo learned and grave a Divine can referre that *any* (as Grammer requires) to the other Antecedent, *Religion*; for what if Boyes and Girles or other ruder perſons will not know their *Rule* nor will walke by it; can it be conceived, that friends at home or ſtrangers abroad will queſtion a whole *Nation* for this, whether they *had any Religion at all?* Should friends or ſtrangers doe ſo, they would put it out of all queſtion, that they had neither Religion nor Charitie neither, who could queſtion a whole Nation ſo raſhly. I ſhall ſay no more to thoſe words till the Doctour ſhall cleare them, what he meanes by *Gods ſervice*: If he meanes the *ſervice of God indeed*; that which is truely called ſo, I am confident it is not poſſible for him to cleare this to the world; That the former, or this preſent yeare, *Diſhonours have beene done thereunto.*

SECT. XIX.

The Concluſion and Reſpects mentioned in the former Section are reſerved for this.

AND now I have cleared my way of this Rubbiſh, and a *Concluſion* alſo *Diametrally* contrary to the Doctors words all along, which is agreeable to the mind of God, and to the *underſtanding* of the Godly. You ſhall have it
Pſal. 149. 6 preſently, but firſt, let the *high praiſes of our God be in our mouth.*

mouth. Bleſſed be God the Father of the Lord Jeſus Chriſt, Who hath given His ſervants, our Worthies, one heart, and one Jer. 32. 29.
Way. And bleſſed be theſe Worthies, Who have offered themſelves Willingly in the cauſe of their God, promoting the ſame With much zeale and much diligence. This being premiſed, the Concluſion is this.

" That the ſtate of Religion hath never beene better;
" hath never had more power, more life in it ſince the Re-
" formation, then it hath had theſe laſt two yeares. Nay I
" will goe farther backe. Religion hath never beene in
" ſuch a way to advancement, to an exaltation, ſince the
" the day that Chriſt was carried up in a cloud to His
" Glory, then this preſent yeare. The Reſpects follow, for I follow his order, not very good, becauſe I doe conclude firſt, and prove after as he doth. In Reſpect firſt;

" That things are carried in a way ſo contrary to *ſenſe*
" and *reaſon*, and yet carried on. The *Finger*, the *Hand*, nay the *Whole Arme* of God is here; His ſtrength and power is put forth here, that is out of queſtion, when there is no more *probabilitie*, that the meanes can attaine the end, then what makes it onely *poſſible* to an Almightie Arme. Secondly in Reſpect;

II. *That things are ſet backe, and yet farther backe.* A great ſigne that Reformantion goes on, and ſhall goe on; and Religion is advancing now, and in her aſcending line. Why? Becauſe that has beene the manner alwayes, and the Lord Chriſt went backe and backe, even to that place we call *Hell*, and by that backe way, by that deſcending line, He aſcended to His Glory.

III. Thirdly, *In Reſpect of thoſe diſtractions* amongſt us; No other, but what Chriſt hath commanded, and will have when Reformation ſhall come on. As He concerning Himſelf, the ſame we may ſay of *Reformation* in His Name. *It comes not to ſend peace but a Sword*; to ſet men *at variance* one againſt another [a]. It comes to ſend fire on the earth; It doth not give *peace*, but rather *diviſions* [b]. Wee may record our Lords words with trembling, and yet every faithfull ſoule can rejoyce too; *Every kingdome divided*

[a] Matth. 10. 34. 35.
[b] Luk. 12. 49. 51.

Mat. 12. 25. *againſt it ſelfe is brought to deſolation*. Certainly our diviſions are not a deſtructive ſigne, not a ſigne of deſolation, but a ſigne of good to all that are good. Our kingdome is not divided againſt it ſelfe, rather one kingdome divided againſt another; The Kingdome of *Darkeneſſe* againſt the kingdome of *Light*. And the clearer this light, the more manifeſt the *oppoſers* of it. Againe, theſe Diviſions are of an uniting nature, they tend to *unitie*, and ſetting us in joynt againe: Now they that *feare the Lord ſpeake often one* Mal. 3. *to another*: and amongſt them there is a firmer union then ever. Now the wicked *are folden together as Thornes, they* Nah. 1. 11. *make a tumult* now, as once they did a little before they became *as dung for the earth*, they are taking craftie counſell Pſal. 15. 10. againſt His people and conſulting againſt His *hidden ones*: What followes now? As once it was, and ever will be in ſuch diſtractions and ſeeming confuſion in perſons and things; ſtrong prayers are put up againſt theſe adverſaries. Now the godly give themſelves to prayer, and they caſt not away their confidence; ſaying, *yet God is good to Iſ-* Pſal. 2. 6. *rael, yet have I ſet my King upon My holy hill of Sion*: Yet the Lord Chriſt He is King, and His kingdome ſhall bee advanced, and his enemies ſhall He daſh to peeces like a potters veſſell, by thoſe very meanes, by which His enemies would dethrone Him, not ſuffering Him to beare rule in the world. Fourthly in Reſpect of;

IIII. *The Sects and Sectaries among us*. Doe they appeare? A ſure and certaine ſigne that God is *appearing in His Glory*. Laſtly in reſpect of, and that is the chiefeſt Reſpect, and hath in it the quinteſſence of all, in Reſpect of;

V. Thoſe *honours* (for I take the Doctors word, willing to goe as contrary to him as he goes to the ſacred Scripture the Word of truth) " Thoſe honours that have beene " done this preſent yeare to the *ſervice of God*, truely called " ſo and ſo indeed. Can they point us to a time, our enemies themſelves being Judges, when the day of the Lord; The *ſervants* and *ſervice* of the Lord have beene more honoured then the former and this preſent yeare? Many Parliaments have done worthily, but this hath exceeded them all,

in

in their *honours* done to the *ſervice of God*. And now I have ſaid this, I have ſaid all: For, honour God, and His *ſervice*, and what would we have more? Thankes be to God for their much *zeale* and *diligence* this way; And God grant they may abound yet more in their *zeale* for the worke of the Lord, and in giving *honours* to His Name, *Amen*.

SECT. XX.

God hath wrought wonderfully for His Church this preſent yeare. The Citie writes the remarkables upon the Pillar *With a pen of Iron; ſhe* nameth *the Pillar, and* dedicates *the ſame.*

AND now after this contention, this is eaſily cleared to the world, that ſome notable things have bin done this preſent yeare alſo, for and in behalfe of the Church. The Citie then may goe on and write the remarkables of this yeare alſo; What remarkables? Theſe which the adverſary allowes her. Alas what are theſe but *diſtractions* and *feares*, *Wars*, and *rumours of Wars*? Yes, ſomething elſe, which are theſe, *That the adverſary conceived chaffe, and brought forth ſtubble; That their owne breath as fire did devoure them.* That the lips of a foole have ſwallowed up himſelfe. That the adverſaries plotted and plotted, and the Lord brake their ſnares, and diſcovered their plots; That the adverſary *girded* himſelfe, and *girded* himſelfe, it is twice repeated: And the Lord brake him to peeces ſo often, and more, for it is thrice repeated, and this yeare fulfilled in our eyes. *The adverſaries tooke counſell together, but the Lord brought it to nought, they ſpake the Word, but it did not ſtand.* How ſo? it followes, for *God is With His people*: All this muſt be written firſt, for thus it was done. Then the Church will write according to her adverſaries allowance, all the forementioned, for they followed cloſe at the heele, very *Paradoxes* all along, things managed by an Almightie hand for her weale againſt all *ſence* and *reaſon*: She writes her *diſtractions*, for theſe united her; her *feares*, for theſe

Eſa. 33. 11

Eccleſ. 10. 12.

Eſa. 8. 9, 10

Verſ. 10.

quieted her; *violent deeds* against her peace and dignitie, these awakened her, and set her people upon their Watch-Towers: *devouring Words*, these in stead of swallowing up, preserved her, and so the *poyson of Aspes* embalmed her name for ever, This must be recorded to all Generations.

The Church can go on and write, what the Lord will do in after times. That she cannot you will say: Yes she can; for she *holds fast the confidence* [a], That by *the greatnesse of Thine arme her enemies shall be as still as a stone* [b]; He who hath wrought that and this the former yeare; This and that this present yeare, He will doe yet more: He will make the adversaries of his Church to be as *still as a stone*. Hee that brought His Church out of Egypt, did not forsake them at the Sea. To thinke now, that the Lord will make a stand here, and lift up the right hand of His adversaries, were to forget the yeares of the *Right hand of the most High*, these wonderfull yeares by-past. Such a thought were to provoke the Lord as they did at the *Sea*, even at the Red-*Sea*. But I will not call off our thoughts from what the Lord hath done, *That men may know, that thou Whose Name alone is Jehovah, art the most high over all the Earth.*

a Heb. 3.6.
b Exod. 15.16.
Psal. 77. 10.
Psal. 83. 18.

Now then, the Citie will name this *Pillar*. What can she call it but a *Pillar*? Yes, it must have a more proper Name as anciently it had, when the *Lords* of the *Philistims* were discomfited, it must be called EBEN-EZAR, *hitherto hath the Lord helped us*. Maugre the Malice and rage of the adversary yet HITHERTO. Notwithstanding the power and policie of the enemy, yet HITHERTO *the Lord hath helped us*. Over this *Wall* (that is not high enough) over this *Hill*, and that *Mountaine*; through that gulfe, and those straites; All along backwayes, and crooked pathes; hard by the dennes of Lions, and mountaines of the Leopards, hath the Lord brought His Church HITHERTO. Blessed be His Name.

1 Sam. 7. 12.

Therefore she will *Dedicate* this Pillar also. To whom? Not to man; not to his wisedome, nor to his might; though yet she will give as much to Man, as he is capable of. Her heart is loyall, choyce, and chast too. It cannot be

be *Raviſhed* (it is the Doctors word) but with the loving kindneſſe of a God; nor is it *indeared* to any thing but to her *Chriſt*. The Citie will dedicate this Pillar to the KNOWNE GOD: *knowne by executing judgements, and ſhewing mercies.* This is all, but ſhe muſt write this in Braſſe, and with a pen of Iron, in Capitall Letters, that he who runs may reade them, and the generations to come may looke on, and ſay, *What hath Jehovah done for our fathers?* Wee their children will truſt in him. *Amen.* This *Pillar* will be an ornament to the Citie, the moſt becomming and ſpecious that ever was ſeene in the world.

SECT. XXI.

The Adverſary is offended hereat; better pleaſed with a pile *of Images, then with a* pillar *erected for* praiſe. *This* Treatiſe *with Gods bleſſing upon it may informe him and make him wiſer; It is concluded with two words to little children, that they may account theſe* Idoll-pictures *fit to be played with now, and to be caſt out hereafter.*

THe Adverſaries now (I meane not the Croſſes Neighbours, I ſuppoſe them reaſonable men, and reaſonably well ſatisfied; but the Adverſaries) will never yeeld to us at this point. They are as ſtiffe againſt *Pillars* to be erected for prayſe, as they are for Images to be erected for Prayer. No matter what they are *for*, or *againſt*; *The workes of the Lord are great ſought out of all thoſe, that have pleaſure therein:* And the word of the Lord is mightie, and will be ſharpe in the hearts of the Kings enemies: Such are they, who turne His glory into a lie. So the Lord hath ſaid more then once or twice in this Treatiſe. If we ſhall walke *contrary* thereunto, He will walke contrary to us; and then woe unto us; nothing can be for us, or proſper in our hands, for, *if He withdraw not his anger, the proud helpers do ſtoope under Him.* And ſo we have our leſſon alſo. Job. 9. 13.

To conclude, here is as much alſo yeelded for *ornament*, as can be by Scripture allowance; if they will have more, if

if nothing will ſerve them but the cunning crafts-mans worke (who ventureth to make his god with his owne fingers) and ſo they will carve for themſelves, be it at their perill; They have to doe with a jealous God, who will famiſh all the gods of the earth, their Carvers, and maintainers all three: So He ſaith alſo. Let them be well ware of that, and remember they have a faire warning. I have done, ſo ſoone as I have ſpoken two words to the little children; they muſt not be forgotten here; for,

Children will be prying herein I am ſure, becauſe here is talke of *golden* Croſſes, and *gilded* Images; they love to be gazing thereon: And very fit gazing worke it is for them, ſo long as they play with rattles and wipe their Noſes on their ſleeves. Two words will ſerve their turne to inſtruct them for hereafter; the one ſhall be *Counſell*, the other a *Prayer*, as ſhort both as may be, for their memories are ſhort; The counſell is; *Little Children, keepe your ſelves from Idolls, Amen.* The *Prayer* is as ſhort, but it muſt be continued, while our mouthes are open, for our ſelves and ours; *from dumbe Idols, from Idol-Miniſters; from brutiſh and unreaſonable men*, good Lord deliver us. *Amen, Amen.*

1 Joh. 5. 21.

Page 64. Line 11. reade thus.

11 "The multitude of Sects and Sectaries, which cry indeed "as the Jewes before them, *The Temple of the Lord*, but with a "worſe addition, *That the Temple of the Lord may be deſtroyed.*

Page 65. Line 6. manifeſt, adde this,

Laſtly, doth not the Doctor wrong theſe Sectaries? Truely I thinke he doth. As he makes them more in number then they are, ſo he makes them ſpeake, what they ſpeake not; nay, what they abhorre to ſpeake. I am confident his *Heritiques* ſay not, *Let the temple of the Lord be pulled downe*; but the contrary; *Let the Temple of the Lord be built up.* Let the Altars, the Rayles, the mock-gods there, let theſe be put downe, which the *light* Prieſts and *treacherous* Prophets, and *bold* Chancellors have built up. Downe with theſe even to the ground: So they ſay, in a zeale to Gods Glory, and doubtleſſe their zeale *is* according to knowledge. The, &c.

FINIS

MVSEVM BRITAN NICVM